Satans Invisible

WORLD

DISCOVERED,

OR,

A choice Collection of Modern Relations, proving evidently against the *Saducees* and *Atheists* of this present Age, that there are *Devils*, *Spirits*, *Witches*, and *Apparitions*, from Authentick Records, Attestations of Famous Witnesses, and undoubted Verity.

To all which is added,
That Marvellous History of *Major Weir*, and his Sister:
With two Relations of Apparitions at *Edinburgh*.

By Mr. *George Sinclar*, late Professor of Philosophy, in the Colledge of *Glasgow*.

No Man should be vain that he can injure the merit of a Book, for, the meanest Rogue may burn a City, or kill an Hero, *whereas, he could never build the one, or equal the other.* Sr. G. McK.

Edinburgh, Printed by *John Reid*. 1685.

Th. R.
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TO

THE RIGHT HONOURABLE

GEORGE

EARL of

WINTON,

Lord SETON and TRANENT, *&c.*

And One of His MAJESTIES most Honourable Privy Council.

My Lord,

PRESENT Your Lo: with an Oblation, *both Lame and Imperfect. 'Tis all which my Ability can afford. I must Sacrifice with* Barley-Meal, *because I want* Frankincense.

Farre litabit qui non habet thus.

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But what Imperfection is in it, I ſupply it with the Sincerity of my Reſpects, who preſents it. 'Tis a Subject, that the Learndeſt Prince, and greateſt Monarch in His time was not aſhamed to treate of. *I ſeriouſly implore your* Lordſhips Protection, *for, I have to do with many* Adverſaries of this Viſible World, *who will not fail to ride tilts at me, with* Bul-ruſhes *and* Windle-ſtrawes. *As for thoſe of* Satans Inviſible World, *in the Name of the* LORD, *I defy them. I know the acutneſs of your* Lordſhips Ingine *and* Profoundneſs *of your Knowledge, in all ſuch and other Matters, that there is no* Theme *which I am able to treat of, or* Theſis *which I am able to publiſh, but your* Lordſhip *is able by your Power and Authority to protect it, and by your Reaſon to defend it.*

I am the more encouraged to offer this to your Lordſhip, *A* Noble Patrician, *becauſe I have ſeen Tracts of this Subject conſecrated to* Kings, Dukes, *and* Princes. *I have ſure Experience of your* Lordſhips *Bounty and Favourable* Aſpect, *which gave Wings to my New* Philoſophical Experiments, *to flie thorow* Holland, France,

and

and Germany, *which have made them so acceptable to Strangers.*

Neque *Phœbo* gratior ulla est,
Quam sibi quæ *Vari* præscripsit pagina nomen.

If my Writings *had such good Fortune and Success abroad, by the auspicious Conduct of your* Lordships name *upon the* Frontispice, *what must they have at home, where your Power, Interest, and Relations are so considerable? Where your* Ancestors *are so famous, having been useful to their Country, in Peace and War; others of them imployed in Publick Affairs at home and abroad, and all of them most eminent for their unstained Loyalty to their* Prince, *and Zeal for his Interest; and that since* Malcome *the third, six hundred years agoe, to your Lordship, who is the twentieth and fifth, Lineally descended from* Dougald *the first of the Family.*

What a Faithful Achates, *and* Compánion *was* Christopher Seton *the third, to King* Robert the Bruce, *in all his troubles? whose love to his King, was like the* love of Jonathan to David, *for which, and his valiant Atcheivements, he bestowed his Sister*

Chriſtin *upon him in Marriage, and the* Flower-de-Luce *to his* Coat of Arms, *one of the chief Ornaments of the* Royal Badge.

---- Patruo te Principe cellum,
Bellipotens illuſtrat Avus. -----

Was not Alexander Seton, *the ſecond Son of Lord* William, *and* Lady Katharin Sinclar, *or rather*, Saint Katharin, *who builded the famous* Chappel of Seton, *for his excellent Endowments of Body and Mind, made Head of the noble* Family of Gordons, *by marrying the* Heretrix of Huntly; *and that three hundred years ago? And was not his Siſter* Iſabel, *by the ſame Mother, beſtowed in Marriage upon that moſt Princely Youth* John Stuart of Darnly, *from which two, the* Royal Race *is deſcended: So that I may ſay without Flattery*, your Family is come off Princes, *and reciprocally*, Princes are come off your Family.

Quis venerabilior ſanguis, quæ major origo
Quam regalis erit? -----

What was that illuſtrious Knight Alexander *the third, who during the time of* John the Balliols *Uſurpation, three hundred and fifty*

fifty years ago, *was made* Governour of Berwick, *whom the King of* England, *while he was beseiging the Town, could neither by Threatnings, nor fair Promises, inveigle or perswade to betray his Trust. The Garison labouring under great penurie of Provision, a Truce was made upon this Condition*, That if Relief came not before such a limited day, the Town should be delivered up. *The* Scottish Army *approaching, under the Conduct of the* Valiant Douglas, *and King* Edward *fearing that the Town might be releived, sent to the* Governour, *certifying him* (though the dayes of Truce were not yet expired) that if he did not render it forthwith, both his Sons, the one an *Hostage*, the other a *Prisoner of War*, should be crucified immediately before his eyes.

But the magnanimous Father, *and incomparable* Mother, *being driven to this insuperable* Dilemma;

Dextrum Scylla latus, lævum implacata *Charybdis*
Obsidet ----

Love to their Dearest Children perswading,

and Love and Respect to their Countrey, and Familie dissuading, carrie like two invincible Hero's, *and by admirable* Resolution, *and* Constancy, *beyond what* Roman Histories *can parallel, they prefer their Countrie to their* deareſt Pledges, Fidelity *to* Treacherie, *and* Glory *to* Shame. *On which barbaritie, the Famous Poet* Johannes Johnſtonus Aberdonenſis, *writteth thus in his Book intituled,* The SCOTS Hero's,

Huc averte oculos, neu triſtia fata tuorum,
Reſpice -------
Vincit amor Patriæ conſtanſque in pectore virtus,
Omnia pro Patria ſuſtinuiſſe valens.

This ſtrange Tyrannical, Barbarous, and Monſtruous Fact, is ſuppreſſed in the Hiſtories of England, *and buried in ſilence, not unwiſelie, it being capable neither of Defence, nor Excuſe.*

My Lord,

Neither can I paſs over in ſilence Lord George, *the fifth of that Name,*

Claros inter habent nomina clara viros.

Your

Your Great Grand-Fathers Father, *who being Master of the* Royal Oeconomy *to the* Queen, *was sent by Order of Parliament to* France, *to make up a Match between* Francis *the* Dolphin, *and* Mary *Queen of* Scots. *And after, was sent by King* James *her Son, to* Henry *the third, for confirming the ancient Alliance, whose third Son* Alexander, *for his Knowledge and Skill in* Juris-Prudence, *was manie years a* Senator *of the* Colledge of Justice, *and thereafter* President *to the* Senate, *and one of the* Kings honourable Privy Counsellors, *and at last made by* King James, *Earl of* Dumfermling, *and Lord High* Chancellour of SCOTLAND; *from whom, by his two Daughters he had two* Grand Children, *two matchless* Hero's, John Duke of Lauderdale, *and* John Earl of Tweeddale, *both of them, as was said of* Julius Cæsar *and* Cato, **Ingenti Virtute**, *Men of most eminent Parts and Endowments.*

Fortes creantur fortibus, & bonis
Est in Juvencis, est in equis patrum
Virtus: nec imbellem feroces
Progenerant aquilæ columbam.

I come at last to your Lordships Father *and* Grand-Father, *who imitating their Noble Ancestors, were notable examples of* Love *and* Piety *towards their* Soveraign: *both of great* Humility *and* Goodness. *Your* Grand-Father *was admirable, even to excess for Liberalitie to his other Children, and Hospitalitie to Freinds and Strangers, more becoming a Prince, than a Subject. Your* Mother *of the Renowned* Gordons, *a Paragon of Nature for her matchless* Beauty *and* Goodness,

Rara quidem facie, forma pulcherrima Dido.

My Lord,

I have touched a little the Historie of your Familie, but cannot relate all it deserves. It is well done by others, and augmented by the Learned Notes of Sir Alexander Seton of Pitmeden, Knight Baronet, *that honourable Gentleman, one of the honourable* Senators *of the* Colledge of Justice.

But for what end (my Lord) have I celebrated the praises of your Predecessors? Is it because I have nothing to say of Your self? Far be it. Your large Possessions purchased by the Pru-

Prudence *and* Heroick Valour *of Your* Fore-Fathers, *are managed with Frugalitie and Moderation.*

Non minor eſt virtus quam quærere, parta tueri:
Caſus ineſt illic, hic erit artis opus.

The ancient Honour and Dignitie of Your Familie is preſerved without the leaſt ſtain or ſpot of Diſloyalty; *ſo that I may trulie ſay, as is ingraven upon the Frontiſpice of Your ſtatelie Palace,* **Decus decori addis avito.**

This Treatiſe is called **Satans Invi-ſible World Diſcovered**, *but I am aſcertain'd, that by Your tranſcendent Skill, you have diſcovered an* Inviſible World, *far beyond what any of* your Anceſtors *could do; I mean* your ſubterraneous World, *a work for a Prince, and a Subject to Write of, by that great* Philoſopher Kircher. *What* Me-anders *and* Boutgates *are in it, are rather to be admired then beleived. There* Dædalus *for all his skill would miſtake his way? What running of* Mines, *and* Levels? *What piercing of* Gaes? *What cutting of impreg-nable* Rocks, *with more difficultie, than*

Han-

Hannibal cutted the Alpes.

----Qui montes rupit aceto.

What Deep-Pits, *and* Air-holes *are digged! What diligence to prevent* Damps, *which kill Men and beasts in a moment! What contriving of* Pillars, *for supporting* houses *and* Churches, *which are undermined! What floods of Water run thorow the* Labyrinths, *for several miles, by a free Level, as if they were conducted by a Guide! How doth* Art *and* Nature *strive together, which of the twain shall advance Your Lordships Interest most! What curious* Mechanical Engines *has Your Lordship, like another* Archimedes, *contrived for* your Coal-works, *and for draining of* Coal-sinks! *What a* moliminous Rampier, *hath Your Lordship begun, and near perfected, for a* Harbour of deep Water, *even at* Neip-Tides!

Portus ab accessu ventorum immotus & ingens.

How bountiful has Nature *been in forming a choice* Coal *under ground, within a stone-cast of* your New-haven?

Your

Your Experimental Skill in improving your Coal, *for making of* Salt, *is praise worthie. Your defending of the* Salt-pans *against the imperious Waves of the raging Sea, from the N.E. is singular. Your renting of* Rocks, *for clearing of Passages into Your* Harbours, *which none of your* Predecessors *were able to do, is stupendious.*

As the Result of the wise Government of your Affairs, redounds to your self, so does it to the publick Advantage of the Countrie, and others, so that men may say,

——— Te toti genitum se credere genti.

How manie hundreds of Young and Old have their Beeing and Livelie-hood, by their dependence on your Lordships vertuous Actions *about the* Coal *and* Salt, *and things belonging thereunto,* who art your self the greatest Coal and Salt-Master in *Scotland*, who is a Nobleman, and the greatest Nobleman in *Scotland*, who is a Coal and Salt-Master; *Nay, absolutelie the best for skill in both, of all Men in the* Nation. *What fruitful* Corn-fields, *where* Ceres *hath her chief habitation lye within the Prospect of your dwelling house at* Seton? *Which per-*

perswades me to maintain this Paradox, There is no Subject in *Britan* has so much Casual and Land-Revenue within a mile of his house, as your Lordship has.

In a word, your Affability *in Converse*, your Sobriety *in Dyet and Apparel*, your Friendship *and* Kindness *to Your Freinds*, your Candor *and* Ingenuity, *with the prudent management of your Affairs, have indeared all Men to You; So that I may say*, If your Predecessors were famous of Old for their Feates of War, in the time of War, so is your Lordship famous for your Arts of Peace, in the time of Peace. *But, my Lord, I fear I am wearisome, and therefore I shall close as I began, imploring* your Patrocination to this small Enchiridion. *And as I have been long since Devoted to You in all Dutie and Love, so shall I fervently pray for Your Preservation and Happiness here and hereafter, while I live, and shall think my self happie to be under the Character of Your Lordships,*

Most Dutiful and
Obedient Servant,

GEORGE SINCLAR.

In Auctorem & Opus, Encomiasticon.

MIramur tam multa tui monumenta *Georgi*
Ingenii & claram famam, quam scripta per orbem
Conciliant docta dum lucubrata quotannis
Conspicimus tot missa manu: dum falsa refutas
Dogmata divini pandens mysteria verbi;
Et monstras rectum per tanta pericula callem,
Quo sacræ veritatis amans, incedere possit
Tutus iter, sacro firmatus lumine mentem:
Et vero faciles non flectat tramite gressus.
Nunc aliud conaris opus, regnique recludis
Atria Tartarei, qualisque potentia *diti*
Sit permissa *Dei* rerum cui summa potestas
Consilio sapiente doces, & quanta sit ejus
Impietas, quæ dira paret, semperque minetur
Exitia humano generi, quæ funera sævus
Ediderit, miserasque animas demiserit *orco*.
Mira etiam sed vera refers simulachra per urbes
Visa per obscurum noctis errantia passim,
Horrendum dictuque nefas animasque *Sepulchris*
Excitas, notos, questu impleviſſe penates
Confessasque suæ non ullis cognita vitæ
Crimina, *Medeas* artes, aut fœdera diri
Servitii stygio se cum pepigisse tyranno
Aut cædem graviusve nefas. Nec longe petitis
Uteris exemplis, sed quæ vicinior ætas
*P*rotulit, & nostris etiam conspeximus oris.
Esse igitur manes, & subterranea regna.
Et flammâ & stygio; stagnantem sulphure lacum
Atque animas, queis posse mori natura negavit
Qui dubitent cum hæc mira legant, atq; affore tempus
Quo tandem notis redeant corporibus omnes
Spiritus, exactæ capiant & præmia vitæ.
Ergo homines horum memores, dum certa facultas

Dum

Dum ratio tempusq; sinunt, & carpitis auras
Æthereas, properate gradum, pacemque vetendi
Numinis, & veniam vestris exposcite factis.
Tu quoque de vera sic religione mereri
Perge modo quo cœpisti Sinclare, tuisque
Non decrit laus digna piis conatibus unquam:
Posteri sed vestros celebrabit fama labores.

Patricius Sinclarus.

READER, if thou call in question, what I have said in the Preface, anent the Number of these absurd Tenets, maintained by the Cartesian Philosophers *abroad. I refer thee, for full satisfaction, to* Petrus van Mastrick, *that famous* Professor *of* Theology *at* Utricht, *who in his late Book entituled* Gangræna Cartesianismi, *has set them all down, and far more than I have mentioned, citing Author, Book, and Page, and has notably confuted them. For proof of what I have written anent these other* Tenets, *mentioned in the last* Page *of the Book, see* Malebranche *his* Books, La Recherche de la Verite. De la Nature, & de la Grace, *and his* Meditations Chrestiens, *together with* Mr. Arnaulds Book de Vraes, & de Fausses Idees, *where all these opinions are ridiculed, and most rationally confuted.*

THE PREFACE To The READER

MY Purpose is only by some few *Collections* to prove the existence of *Devils*, *Spirits*, *Witches*, and *Apparitions*. The *Philosophical Arguments*, which are brought for this end, though very cogent, yet many of them are so profound and speculative, that they require a greater attention and sagacity, than many learned men, that are not used to consider, will allow. Neither can the common and vulgar sort of Readers, reach the understanding of such *Reasonings*. Therefore I judge they are best convinced by proofs which come nearest to *Sense*, such as the following *Relations* are, which leave a deeper impression upon minds and more lasting, than thousands of subtile *Metaphysical* Arguments.

The *Essay* considered in it self, is but mean and of small moment, but taking it as it relates to one of the *Out-works of Religion*, which the bold, and too much daring Infidelity of some have assaulted, it will be thought seasonable, especially now, while *Atheism*, and *Quakerism* that Sink of, *Folly and Madness* (as one calls it) out of which there is no great *leap* into the other, doth now so much obtain. And while Parties venting there animosities one against another and men scrambling for *Conceits*, and their own private advantadges, do not see how this damnable evill, a lesson never believed in Hell, *Nullus in Inferno*

Atheus est, ante fuit, comes on by large *Strides*, and enters the *Breach*, which they have made. If this prevail, farewell all *Religion*, all *Faith*, all *hope* of a life to come. *Let us eat and drink for to morrow we must die.* Sober and wise men have often said, if *they did not believe to live again, they would not desire to live a Moment.*

The *Relations* are plain and easy, and all of them may be attested by *Authentick Records*, or by famous witnesses, There are here, no old *Wives trattles about the fire*, but such as may bide the *Test*, and *strick trial* of any mans examination. What belief can be given to any human histories, and matters of *Fact*, related by famous Writters, as much may be given to these following Relations. I have collected some of them from *Saducismus Triumphatus*, that excellent Book composed by *Doctor Glanvil*, and *Doctor More*, and the rest are purchased from Persons of eminent honesty and Faith. This Book is not the worse, but the better, that I have transcribed some of the choisest *Relations* there, and insert them here. It is not possible to write a Book of this Nature, but the *Author* must collect, since it depends, not upon a Mans own *Invention*, but essentially upon Information from others. The advantage lays here, that a man may have this Book for a small Price, though no other *Relations* had been in it, but what are there. Whereas that other *Book* cannot be sold in the *Shops* under six or seven shillings. There is one *Relation* here, viz, the *Devil* of *Glenluce*, which I have been at great pains to be informed of, which *Doctor More* hath so much valued that he hath taken it word by word from my *Hydrostaticks*, and has thought it worth his while to insert it among his *Relations*. It is now enlarged by many excellent Additions, and published

publisht here again. None yet, that ever I heard of had the confidence to say, that it was but a *Trick*, and an *imposture* to amuze and wonderstricke simple and credulous persons. I believe, if the *Obdurediest Atheist* among men, would seriously and in good earnest consider that Relation, and ponder all the Circumstances thereof, would presently cry out, as a *Dr: of Physick* did, hearing a *Story* less considerable. *If this be true, I have been in the wrong Closs all this time, I must begin my Account a new. This one Relation is worth all the price that can be given for the Book.* Some indeed have also said, that the *Dæmon* of *Tedworth*, was but an imposture, and that *Doctor Glanvil* confessed so much himself, but he hath sufficiently vindicate that, Men only speak as they would have it. Glad would many be, if all such *Relations* were acknowleged to be but *Tricks* and *Waggeries*, that they might live as they list; Because men are horribly afrayed to believe there should be any Spirit; lest there should be a Devil, and an account after this life: They are impatient of any thing that implyes it, that they may with a more full swing, and with all security from an after reckoning indulge their lusts, living like Brutes, and dying so. I have insert likewise a notable Story of the Devil that troubled a *Protestant Ministers* house, at *Mascon* in *France*, to let see, that none can plead a protection from his malice. The Devil endeavours more to smite the *Shepherd*, than any of the *Flock*, though he be an utter enemy to both. Many worthy *Ministers of the Gospel* have been the Butt of the Devils malice, an instance whereof is clear from the twentieth and first Relation.

But what are the Reasons, why there is so much disbelief of *Devils*, *Witches*, and *Apparitions*? There

is first an affected humour in many to Droll, Scoff' and Mock at all such Relations, and are rather willing to believe a *World in the Moon*, than the truth of such a Narrative. And Witchcraft being a large Subject to expatiat upon, men find ample occasion to speak of Cheats and Impostors, of Jugling Tricks, of Melancholious fits of distempered Persons, of old *Wives Fables*, which they talk of at an high rate, and so conclude by their Frolick and wanton Fancy, that whatever is spoken by sober men, anent the reality of witches, and Spirits, are but ridiculous, and inconsistent with reason. And to this purpose the *Drolling Wagge* actuating and elevating his *Scoffing Vein*, especially with a Glass of good Claret, quibles luckily, and by making others laugh, they think him, and he thinks himself, *a third Cato fallen from Heaven.* Whereas he is but a man like his Neighbours. And though at first, he only intended to play the Wanton, yet by such frequent Merriments (as a man by lying in sport, comes at last, by an habit, to lye in earnest) his reason becomes an obedient slave to his Fancy, and concludes in seriousness, there are neither Devils nor Witches. The half-witted hearers admire him, and take every Jest for an Argument, and his loud laughs upon an idle tale of a Devil or a Witch for Demonstrations, that no such Creatures are. The other reason, why Folk disbelieve Witches and Spirits, is Atheism. For if a man take good notice, he will find there is of it lurking at the root of the *Saducean Principle*. 'Tis probable that the *Saducees* in Christs time, were as great Patrons and Advocates of Witches, as either *Scot* the *Inglishman*; the *Father of the Witch Patrons, whom King James mentions in his Demonology*, or *Webster*, *Wagstaff*. or the *Author of the Namle Pamphlet*. Printed *Anno* 1659.

A third Reason is, Because it is commonly believed that many innocent Persons have suffered as *Witches*, especially such as have been *Torture'd* to a Confession. Let it be so, but will it follow, that all suffer after that manner. And though many of their Confessions seem ridiculous, as their *Transformation* into *Cats* and *Hares*, and their *Transportation* into far *Countreys* which is evident enough; Yet such things as their renouncing their *Baptism*, and *giving up themselves from Top to Toe, to the Devils service and receiving his Mark* (they willing to take it) *and injunctions to do all manner of evil, cannot be thought ridiculous.* If we can believe, that the Devil can speak with an audible voice, and come under a visible shape, as is very probable, he appeared to our Savior, why should it be thought incredible, that he may not do the like to Men and Women. Satan offered to make a fair bargan with Christ; if thou wilt fall down (says he) and worship me, *I will give thee all these Kingdoms.* Why (much more) may he not make compacts with men and Women? If Witchcraft, were but a new Trade, which had never been heard of before, and but a few in a countrey-side, that profest their skill in it, and told such foolish stories of themselves, that man might be esteemed singular, that would believe them. But since this employment hath been verified by Millions in all ages, in all places, and hath obtained the general approbation of all sober judicious men, but especially so well verified from holy Scripture, why should any man as *Webster* and *Wagstaff*, judge all Witchcraft but delusions. *Samuel* said to *Saul*, *that Rebellion was like the sin of Witchcraft; that is, the one is as great a sin as the other.* Would ever the *Spirit of God* compare *Rebellion*, especially against himself, to a

non-ens, to a thing that is not, or to *Juggling Tricks*, or *Legerdemain*, such as the *Hocus Pocusses* play. Were *Jannes* and *Jambres* the *Egyptian Magicians*, who withstood *Moses*, only two *Jugglers*, or *conzening Rogues*, that cast down before *Pharoah carved and painted Serpents* instead of real ones. They have been very artificially done, that the *true Serpents* mistook them for real ones. It was a Victory to brag of indeed, that *Moses* obtained over *Pharoahs Magicians*, if they were but *arrant Cheats*, who had no more to do with evil Spirits, or evil Spirits with them, then evil Spirits have to do with other Sinners. There is that well known place, *Exod.* 22. 18. *Thou shalt not suffer a Witch to live*, which would be a Law of extream severity, or rather cruelty against a poor Jugler for his tricks of *Legerdemain*. Why is Witchcraft call'd a *Work of the Flesh*, and reckoned up among the rest of these damnable sins, *Gal.* 5. The *Greek word* is *Pharmakeia*, *veneficium*, *Sorcery*, or the *Art of poysoning*, whereof they have great skill from the old *Drugist* their Master. Not that they mischiéve people ordinarly by natural poyson, as *Arsenick*, or the like, but rather by some hellish malignancy infused into things, by the art and malice of the Devil. It is such a poyson, that no *Alexipharmacon* or *Orvieton* can be an *Antidote* against. Men and Women have been wronged by the touch of a Witches hand, by the breath, and kiss of their mouth, as is well known of late. By their *looks*, which is called *Fascinatio physica*, a *Forelook* or *Ill-eyes*. The Greek word is *Baskania*, from *Baskaino* to bewitch or envy, *quasi phasei kaino*, *oculis interficio*, as when a Witch sendeth forth from her heart thorow her eyes venemous and poysonful Spirits, as Rayes, which lighting upon a man, will kill him. The *Basilisk* killeth

killeth this way, But the Devil and the *Basilisk* are both *Serpents*. What was *Simon Magus*? But especially that notable *Magician Apollonius Thianens*, one beyond most that ever the World knew. And that *Damsel* possessed with a Spirit of *Divination*: in the Greek a Spirit of *Python*, by which name *Apollo* (the Devil) was called by the Heathens.

The Witch of *Endor* is so notable and evident an instance of Confederacy with the Devil, that the Witch Patrons to find an evasion, have set their wits upon the Rack. But it is such a *Choak-pear* to them as that they shall never be able to Chew or Swallow. *Doctor Glanvile* maintains, it was the *true Samuel* that appeared to *Saul*. But it is far more probable that it was the Devil in *Samuels* lickness. For it is most incredible, that GOD who had just now refused to answer *Saul*, by the means which himself had appointed, would answer him, or suffer *Samuel* to answer him, by the use of those means, which GOD detested. Secondly, if it had been the true *Samuel*, or some *Good Spirit*, he would not have received that worship from *Saul*, which *Good Spirits* would not suffer; *Rev.* 19. 10. and 22. 8, 9. Thirdly, Among the other sins, for which he condemneth *Saul*, he omitteth this of asking counsel of one that had a Familiar Spirit to enquire of it, for which transgression with others he is expressly said to have died; 1 *Chron.* 10. 13. Which the true *Samuel* who was so zealous for GODS honour and so faithful a reprover of sin, would never have neglected, especially now, when he took *Saul*, in the very fact. Lastly, he pretends himself to be disquieted and brought up by *Sauls* instigation, and the Witches Art, which is most false, impious, and absurd to imagine concerning those blessed souls who are returned to their

God; *Eccl.* 12. 7. *Isa.* 57. 2. *Luke* 16. 22. *Rev.* 13, 14.

Many in all Ages have written of Devilry and Witchcraft, Men of eminent Knowledge and Parts, as we may see by one instance of King *James* his *Demonology*, a piece as far beyond all other mens writtings on that subject, as himself was beyond all Princes in his time. I cannot omit to mention the opinion of His *Majesties* present Advocat, (Sir *George Mackenzie*,) a Gentleman of great knowledge and experience in all such Matters, in his 16. *Pleading* for *Mevia* accused of Witchcraft; *I am not of their Opinion* (sayes he) *who deny that there are Witches, though I think them not numerous, and though I believe that some are suffered by Providence, to the end that the being of Spirits may not be denyed*, &c. And in his *Criminals*, he acteth the part both of a Divine, a Lawyer, and a good Philosopher, in order to Witchcraft.

But what can be the reason of so much *Atheism* in the World? There are many, but I shall only touch at two: First, there are a monstruous rable of men, who following the *Hobbesian* and *Spinosian Principles*, slight Religion, and undervalue the Scripture, because there is such an expres's mention of Spirits and Angels in it, which their thick and plumbeous capacities cannot conceive. Whereupon they think, that all contained in the Universe comes under the notion of things materiall; and bodies only; and consequently, no GOD, no Devil, no Spirit, no Witch. *Hobbs* the *Inglishman* is too well known by his Atheistical writtings. *Benedictus Spinosa*, or rather *Maledictus*; a stranger abroad, a profain abuser of the Scripture; will have all those Devils, which CHRIST and his Disciples cast out, to

be

be but Diſeaſes in mens Bodies.

There is a ſecond Reaſon, namely the abſurd Principles of the *Carteſian Philoſophy*, eagerly maintained by *Cartes* his Followers, in their publick Writtings and Diſputations abroad. They do not indeed aſſert, there is no GOD, but rather ſeem to prove ſo much, eſpecially by his *Idea*, which is Connatural to all men. This may ſeem a plauſible reaſon, but when its put to the *Teſt*, or *Touchſtone*, it, with others of that kind, are not found ſufficient, nor able to convince *Atheiſts*. That their Principles are abſurd, and dangerous, I ſhall mention a few of them, which are owned and maintained publickly abroad, eſpecially in Holland.

As (1) that we muſt doubt of all things, before we can come to any clear diſtinct knowledge of them. We muſt ſuppoſe (they ſay) *there is no God, no Heavens, no Earth*; nay which a man ought to tremble at to ſpeak of, that GOD is a deceiver. (2) They incroach upon the ſound *Orthodox Religion*, and the *Articles of our Faith*, and go quite contrary to all *Chriſtian*, and *Proteſtant Divines*, and would have the *Orthodox Theology* reformed by their fanatical *Philoſophy*. (3) That *Philoſophy* is not ſubſervient, or an Hand-maid to Divinity. (4) That *Philoſophy* is as ſure, as Divine, and alſo revealed as the *Scripture* is. (5) That the *Scripture* in things Natural, ſpeaks according to the erroneous opinion of the Vulgar. That *Philoſophy* and *Philoſophers* are the *Interpreters* of the *Scripture* in things *Natural*. (6) That the Scripture in things *Moral* and *Practical*, ſpeaks according to the erroneous Judgment and Opinion of the Vugar. (7) That the *Scripture* in matters of *Faith* ſpeaks alſo according to the erroneous opinion of the vulgar. (8) That Philoſophy is the infallible Interpreter

of

of the Scripture. (9) That the *Cartesians their Clear and Distinct Perception is the onely Rule of all Truth.* (10) That there is in every man an *Idea* of GOD, without the Consideration of which, no man can attain to the knowledge of Gods Existence, and Nature, though he were never so well furnished with the light of Nature, and the knowledge of the works of *Creation* and *Providence.* (11) That GOD may be properly defined. (12) That the *Divine Essence* consists only in Cogitation. (13) That GOD cannot properly be called a Spirit; because (say they) a Spirit, to speak properly, denotes some corporeal thing. (14) That the life which the Scripture attributes to GOD, and whereby he is called the *Living GOD*, is nothing else but his Understanding and his Will. (15) That GOD by his power can make one thing contradictory to another. (16) That GOD can deceive, if he please. (17) That GOD can make an *Infinitum*, both as to bulk and number. (18) That God is From himself, not only Negative, but also Positive. That is, he is not only Independent from all things whatsoever, but is from himself, as if he were the cause of himself both prior and posterior to himself. (19) That his Omnipresence, is nothing else, but his most Efficacious Will, by which he sustains and governs all things. (20) That the Mysterie of the Trinity, may be demonstrat by Natural Reason. (21) That the Communicability of the Divine Essence, doth not arise from its infinitness. (22) That the three Persons of the God-head are neither distinguished among themselves, *Really*, nor *Modaliter.* (23) That the three Persons, are neither distinguished from the Divine Essence, *Really*, nor *Modaliter*, nor *ratione ratiocinata.* (24) That in Explaining

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the *Work* of *Creation*, we may lawfully make use of false Suppositions. (25) That the first Chaos, was able of it self, to produce all things material. (26) That God did not creat all things for Man. (27) That the World hath a Soul. (28) That the world as to its bulk is indefinite, but may be infinite. (29) That there is a world in the Moon. (30) That the Angels might have existed and been; before the world was made. (31) That the Essence of Angels consists only in Cogitation. (32) That what marvellous works have been performed by Angels (as *killing an hundred fourscore and five thousand of the Assyrians*) wer done by their bare thought and Cogitation. (33) That the Essence of the Soul of man consists only in Cogitation. (34) That every man hath two Souls, one *Rational* the other *Animal*. (35) That the *Rational Soul* may be absent, and yet the Bodie living, by vertue of the *Animal Soul*. This (by the way) is a brave invention to let see how Witches may be transported to Balls of Dancing, and far countreys, and their Bodies tary at home. For the Devil may put their *Rational Soul* into some *Aerial Vehicle*, or a Body made of condensed *Air*, and carry it whithersoever he pleases, while the *Animal Soul* may keep life in the Body at home. (36) That it is proper only to the Will to affirm, and deny. (37) That the will is infinite after its own manner, and that it can will all things which God can will. (40) That the *Idea* of God in man, belongs to the Image of God in man. (41) That Brutes want life, sense and Perception. (42) They confound Gods Omnipresence with his Providence. (43) That the explication of Original sin, is to be sought for, from the inmost Cabins of the *Cartesian Philosophy*. (44) That the Intellect doth not err, nor can err. (45)

That

That it is in the Will of Man, not to assent, but to things clearly and distinctly perceived. (46) That the Decree of God leaves the free actions of men, indetermined. (47) That the Personal Subsistence, namely, that Subsistence, by which the Humane Nature subsists is but a meer figment of Divines. (48) That the Divine Nature cannot be present, or united to the humane Nature, but by an external operation. (49) That Grace in the Conversion of a man is not irresistable. (50) That Faith is not Knowledge. (51) That Faith doth not belong to the Understanding. (52) That Faith consists only in hungering and thristing after Righteousness. (53) That Death is not the separation of the Soul and Body. (54) That the Resurrection is not the re-union of the Soul and the Body. (55) That the Souls of the Righteous do not properly pass immediatly into heaven. (56) That the Souls of the wicked do not presently pass into hell. These are a part of the *Cartesian Tenets*. What dangerous Principles they are, and what dreadful consequences may be drawn from them, is evident to all sober men. *James Arminius*, and his *followers* called *Remonstrantes* bred much trouble to the *Belgick Churches*, but not comparable, to what this man *Cartes*, especially his *Followers*, have done. The *Arminian Tenets* were but five in number, as to heads and had some shaddow of Reason. But the *Cartesian Novelties* far exceed the number of heads, which the *Hydra* or *Lernean Serpent* had. They are big with, and ready to be delivered of *Vaninianism*, *Arianism*, *Socinianism*, *Vorstianism*, *Nestorianism*. *Novitates Cartesianæ* (says a learned man) *multis parasangis superant Arminianas*, the *Cartesian Novelties go far beyond, for number and weight, the Arminian Tenets*.

They

They not only *gnaw about* (*arrodunt*) as a *Gangren*, but (*exedunt*) they eat up the moſt part of the whole body of *Theology*, to the utter ruin of the *Chriſtian Faith*. Let no man miſtake me, for its not my deſign to diſcourage any man that teaches or learns new *Philoſophy*. *Ego ipſe amo novam Philoſophiam, verum non quia eſt nova, ſed quia eſt bona.* It is very fit, that *Students in Philoſophy*, ſhould have *ex omni aliquid*, ſhould know all the different *ſects* and *opinions* of learned men, for their accompliſhment, providing firſt, as the *Great Philoſopher* ſays, this *Axiom* be obſerved, *Quicquid movetur aliquo quieſcente movetur.* There ought to be layed down ſome ſure principles, as a foundation upon which *Students* may walk ſurely, which for their *evidence* and *certainty*, may never be called in *queſtion*. *Archimedes* ſaid well when one asked him, *If he was able to move the Earth with his Mechanical Engines? da ubi ſtabo, & terram movebo. Give me a place to ſtand upon* (ſays he) *and I ſhal move the Earth*; intimating, that no deſing how ſmall, or how great ſoever can be accompliſhed without ſure grounds layed down firſt as a foundation; otherwiſe men might reſolve to build Caſtles in the Air.

To put an end to this matter, I ſhall inquire at the *Witch Patrons*, why *Pharo's Magicians*, were not able by their Inchantments to turn the *duſt of Egypt into lice*, as *Aaron* did with his *Rod*. They caſt down their counterfeit *Serpents*, turn water into blood, brought up Frogs upon the Land of *Egypt*; and yet were not able to produce *Lice*, the meaneſt of all Vermin. It is ſaid, the *Magicians* did ſo with their Inchantments, that is, they endeavoured by their *Magical Art* to do it, but could not, for ſay they to *Pharo, the Finger of God is in this*; for neither we nor the

the Devil our Master can counterfeit this Miracle. It must be said, that either the *Lord* laid an inhibition upon these *Evil assisting Spirits*, that they had no power to withstand *Moses* any longer, or (if these Sorcerers were onely men, that used *Legerdemain and slight of hand*) that he restrained them from playing their tricks any more. If the first be granted then there must be wretched *Wights*, that do strange Miraculous things by the assistence or consociation of *evil Spirits*, and consequently Wizzards or He-Witches. If the second be said, Viz, that the Lord only restrained these Juglers from using bare *slight of hand*, then what will not follow. First, that poor *Jugling Fellows*, were able to contend and debate with *Moses*, who was immediatly assisted by the power of GOD. Secondly, that this victory, which *Moses* obtained over these men, was but mean and small, not to be boasted of, which is the basest Derogation to the glory of that victory, and the vilest reproach against the *God of Israel*, and his Servant *Moses*, that ever was heard of. It is evident that this conflict was between the *Kingdom of light*, *and the Kingdom of darkness*, and the evil Spirits thereof. And is it likely that the Spirit of GOD, would compare seducers, men of corrupt mindes, reprobate concerning the Faith, nay the worst of men (2 *Tim.* 3. from the first to the 9. verses.) to *Jannes* and *Jambres*, if they had been but Cheats, and Juglers. They have been famous at that time for their *Sorceries*, that they were remembred many years after. as witness *Numenius* the *Pythagorean Philosopher*, that mentions *Jannes*, and *Pliny* that mentions that same Wizzard. The Lord put such an affront upon the Devil, and his instruments, while they were not able

able to produce a Louse, that they never compeired again with their enchantments. This was a part of that Glorious Victory.

Speaking of the *Cartesian Philosophy*, I forgot to Relate that Mr. *Forbes* one of the Regents of the *Kings Colledge* of *Aberdeen*, has this year in his publick *Theses*, confuted the chiefest points of the *Cartesian Philosophy*, both *Judiciously*, and *Modestly*.

My little Book, I send thee forth into the World where some will welcome thee, some mock thee, some contradict thee, be not discouraged, though thou be the youngest of five. Degeneres animos timor arguit. *Thy Brethren before thee, have met with foul and maleapart Censures.*

Tune cede malis; sed contra audentior ito,
Quam tua te fortuna sinet.

Say *with valiant Æneas, when the* Prophetess Sibylla *was shewing him what bad fortune he was to meet with*----
----Non ulla laborum

O Virgo, nova mi facies inopinave surgit
Omnia præcepi, atque animo mecum ante peregi.
Per varios casus per tot discrimina rerum
Tendimus in Latium,

Carmen *Steliteutieon.*

EUGE SY GERYONOS RHOPALO TRIA
SOMATA RIPSAS,
AMPHITRIONIADES HOS MEGAS ALLOS
ESE,
HEIMATI T'ALLOTRIO SEO CERBERE
KEUTHE KARENON.
OU DYNATON PHOREEIN EELIOIO
PHAOS.

SATANS INVISIBLE World DISCOVERED:

Or,

A choice Collection of Relations anent Devils, Spirits, Witches, and Apparitions.

RELATION I.

Touching the Troubles which Sir *George Maxwel of Pollok* met with from the Devil and his Haggs.

Pollok 24 *of June*, 1684.

Sir,

I *Send you herewith the true Account, my Father caused me write from his own mouth, which is the surest Relation I can give, either of his own trouble, or what concerns* Jennet Dowglas, *the first discoverer of these Pictures. There fell out some less materiel circumstances in the Family during her abode there, whereby it fully ap-*

peared, that she knew what was done in distant places, and understood Languages. For instance, when a Chapter in the Greek New-Testament *was read, she made us understand by signs what the purposes were, (for at that time she was dumb, whether really or counterfeitly, its hard to determine) and did exactly give an account to my self, what we did at two miles distance from the place where she was, without any information given to her, which I know of.*

I rest your affectionat Friend,
John Maxwel.

Upon the 14. *of* October, 1676. *my Father was surprised at* Glasgow, *in the night time, with a hot and firy distemper; and coming home the next day, he was fixed to his bed. The Physician fearing a Pleurisy, and a Fever, opened a vein, and the application of Medicaments being made, the firy heat was abated; he remaining for seven weeks together under a great pain chiefly in his right side, though not fixed to his bed. There had come to* Pollok-town *a young dumb Girle, but from whence was not known, who had remained there*

there for four weeks before, but seldom frequenting Sir George Maxwels *house, till at length she came to some more familiarity, and converse with his two Daughters. And having observed Sir* George *sick, and weak in his body, she signified unto them,* That there was a woman, whose son had broke his fruit-yeard, that did prick him in the sides.

And seeing this woman one day in the Hall of Pollok *amongst a great many other company, she assured his Daughters that this was the woman. And the day following, she told the Gentlewomen, That this woman (whose name was* Jennet Mathie, *relict of* John Stewart, *under-Miller in* Schaw-Mill) had formed an Wax-Picture, with pins in the side, which was to be found in her house, in a holl behind the fire, offering to bring it unto them, providing she were accompanied with men to protect her from violence. *At first, they hardly understood her, till she went to one of the Gentlewomens closets, and bringing thence a little Bee-wax, she plyed it before the fire, shewing the dimensions and quantities of the Picture. The Gentlewomen not regarded the information, because they thought it fabulous; yet his two servants*

Laurence Pollok, *and* Andrew Martine, *knowing how much the Girle loved their Maſter, and knowing that his life was in hazard, if this picture were not found; reſolved at all adventure, to try whether the information were true or falſe; and therefore going alongs with her to the ſaid* Jennet Mathies *houſe, one of them planted himſelf on the one ſide of the fire, and the other on the other ſide, while in the mean time, the little Girle coming quickly by* Laurence Pollok, *putteth her hand in the holl behind the fire, and then ſlips into* Andrew Martine, *beneath his cloak the Waxen-effigie, which had two pins in it, one in each ſide, but that in the right ſide, ſo long as to pierce thorow to the other; that in the left was not ſo long, nor ſo deeply thruſt in. This picture being brought to* Pollok, *Sir* George *his Son, without acquainting his Father, apprehended* Jennet Mathie, *procuring the next day, the Lord* Roſs *his order for conveying her to priſon. She being interrogat touching the Picture, after ſeveral ſubterfuges, alledges,* It was the deed of the dumb Girl.

It was alſo enquired, whether Sir George *or his Lady had given her at any time provocation to this malice? But it was well known, they had been courteous to her, and upon*

her

her complaints, had rebuked some for spreading bad reports upon her name, as not appearing sufficiently well founded to a conviction. Only upon the 14 *of* October, *above specified, before Sir* George *went to* Glasgow, *he had called before him a servant in* Pollock-toun, *that had broken his Orchard in harvest last, who confest the fact, and that* Hugh-Stewart *a son of* Jennet Mathies, *was his complice. But a bystander declared,* that he was not now in Pollok-land, but in the Darnlie. *To whom Sir* George *replied,* I hope my fingers may reach him in Darnlie. *This was all, which could be thought a provocation to* Mathie. *No harme being done in the mean time to her son, whom Sir* George *to this hour doth not so much as know by the face, but hath suffered him all the time of his sickness to live in his mothers house, even since her imprisonment. In the mean time,* Mathie *remaining obstinat, was searched for* insensible marks, *before the* Sheriff Depute *of* Renfrew, *and many famous witnesses at* Paisley, *and very many found upon her.*

After the finding of the Picture of wax foresaid, there was some abatement of Sir George *his sickness, but not to any observable degree,*

so low was he brought. But upon the fourth of January *following, his sickness recurred with that violence, that for four or five days, his friends and relations had no great confidence of his life. But they were more amazed on the 7th. of* January, *being the Sabbath day when they had an express from the dumb Girle, who was at* Pollok-town, *but could not get over the water to the house, the River being so swelled at that time) signifying*, that John Stewart, Mathies eldest son, had four days since formed an Effigie of clay, for taking away Sir *George* his life. *And when she was called for, she declared*, it was in his house, beneath the bolster among the Bed-straw.

The next day following, James Dunlope of Houshill, *and* Ludowick Stewart of Achinhood, *with some of Sir* George *his servants, and tennents, went to* Stewarts *house, taking the little Girle with them, resolving to make a very exact trial, that it might not be said, that the dumb Girle had brought any thing hither. Wherefore, they caused* John Stewart *himself to light a candle and hold it, while* Ludowick Stewart, *and another did in his sight*, lift the Clay Effigie from among the bed-straw, beneath the bolster

(*the*

(*the little Girle, all the while standing at a distance from the place*) *but the picture having been made, only three or four dayes before, and not sufficiently hard, did break into two pieces. In it were three pins, one in each side, and one in the breast.* Stewart *had nothing to say for himself, but that he knew not, who had put that thing there. He was instantly apprehended, and so was a little sister of his lately entered into the fourteenth year of her age, named* Annabil Stewart, *who was said to have whispered before, some-what of the waxen Effigie. This poor creature proved thereafter through* Gods favour *a key to the detection of making both the Pictures.*

At first, she was very obstinate, but the next day she confessed, that being present in her brothers house, the fourth of January while the clay picture was formed, the black Gentleman being present, (which was the name she gave the Devil) together with Bessie Weir, Marjorie Craig, Margaret Jackstone, and her brother John: *but when confronted with her brother, she did not with confidence adher to her confession. Upon the finding of this picture,* Sir George *did very observably recover in his health, and all the pain, which*

was

was in his side did by degrees wear away.

John Stewart *remained, notwithstanding his sisters confession above measure obstinat, untill he was searched the next day for* intensible marks, *whereof he had great plenty. At the finding whereof, he was so confounded, that immediatly he confest his paction with the Devil, and almost all the other heads expresst in his* judicial confession *afterwritten; And* declared, that his complices who formed the Effigie with him were the same, his sister had named. *She also came to a free and full confession of her paction with the Devil, and her* accession to the forming both of the waxen picture in her mothers house, and of the clay one in her brothers house.

Upon information of the premisses, the Earle of Dundonald *and the* Lord Ross, *granted a warrant for apprehending* Bessie Weir, Margaret Jackson, *and* Marjorie Craig, *who had been fellow sisters in the foresaid sorcerie.*

Margaret Jackson, *a woman aged about fourscore of years, after a day or two, confessed paction with the* Devil, *and her accession to the making of both the Pictures, and condescended upon the complices above named. Many insensible marks were found in her body.*

Up-

Upon the 17 of January *last a third portrait of clay was found under* Jennet Mathie *bolster in the prison-house of* Paisly, *which the dumb Girle had given information of. But it seemed to be the picture of some Woman, and probably of some of the Family of* Pollok. *For* Annabil Stewart *did freely declare*, that their malice was against the whole Family of Pollok. For turning to young Pollok, and his Lady, she said, and against you also. *This portrait was found before four famous witnesses.*

The Lords of His Majesties Privy Council, *being informed of these Pictures and Effigies, the depositions of three confessing Witches being sent, did grant a Commission for their trial, and also for the trial of the other three, that were obstinat. And in regard of the singularity of the case, they ordered the Process to be very solemn, Commissionating for the trial some* judicious Gentlemen *in the country.* viz. *Sir* Patrick Gauston *of* Gauston, James Brisband *of* Bishoptoun, *Sir* John Shaw *younger of* Greenock, *and* John Anderson *younger of* Dovehill. *To whom they added Mr.* John Preston Advocat, *a Gentleman well seen in* Criminals, *and who*

exercised the office of a Justice-Depute *for several years*) a Sine quo non, *in the Commission. And that the whole Process might be the more exact, they appointed* George Lord Ross Assessor, *with power to* Vote, *and* Decide. *And further ordered Mr.* Robert Martine *Clerk to the* Justice Court, *to be Clerk to the Process, which was to be recorded in the publick books of Adjournal.*

The Commissioners of Justiciarie *held their first Court at* Paisly, *the* 27 *of* January; *before whom* Annabil Stewart *deponed that in Harvest last, the Devil in the shape of a black man, had come to her Mothers house, and required the Deponent to give her self up to him, and that the Devil promised, she should not want any thing that was good. That being, enticed by her Mother* Jennet Mathie, *and* Bessie Weir, *who was Officer to their several meetings, she did* put her one hand to the crown of her head and the other to the sole of her foot, and did give up her self soul and body (whole seal here is bad seal) to the devil. *That her mother promised her a new Coat, for the doing of it. That the new name the Devil gave her, was* Annippy. *That he took her*

by

by the hand, and nipped her arm, which continued to be sore for the space of half an hour. That the Devil in the shape of a black man lay with her in the bed, under the Cloaths. That she found him cold. That thereafter he placed her neareſt to himself. That she was present in her mothers house, where the Picture of wax was made, and that it was made to represent Sir George Maxwel *of* Pollok. *That the black man,* Jennet Mathie *her Mother, whose name was from the devil* Lands-lady; Bessie Weir, *whose name was* Sopha, Marjorie Craig, *whose new name was* Riguru, Margaret Jackson *whose new name was* Locas, *were all present at the forming, and making of the said effigie. That they bound it on a spit, and turned it about before the fire. And that it was turned by* Bessie Weir, *saying as she turned it,* Sir George Maxwel, Sir George Maxwel, *which was expreſt by all of them. That this Picture was made in* October *last.*

That upon the third day of January *following,* Bessie Weir *came to her Mothers house, and advertised her to come to her brother* John Stewarts *house, the following night by twelve a clock in the night. And that accordingly she came to the place, where she found*

found Bessie Weir, Marjorie Craig, Margaret Jackson, *and her brother* John Stewart, *a Man with* black cloaths and a blew band, and white handcuffs, with hoggers on his feet, and that his feet were cloven. *That she sat down at the fire side* with them, where they made a *Picture* of Clay, and placed pins in the breast, and in the sides. *That they did* place pins in the *Picture* of Wax, one in every side. That the black man did put the pins into the picture of Wax, but is not sure, who did thrust them into the Picture of Clay. That the Pictures produced, are the Pictures she saw made. That the black mans name is Ejoall.

This declaration was made before famous witnesses, subscrived by the two Notars publick for her, Robert Park *younger,* Patrick Carswel *in* Paisley, *and subscrived by the Commissioners.*

John Stewart did judicially depone before the Justices, that upon the third day of *January* instant, Bessie Weir in *Pollok-toun* came to him late at night, he being without doors at his own house. That she did intimate unto him, that there

there was a meeting to be at his houſe, *the next night*; *and that the Devil in the ſhape of a black man*, Margaret Jackſon, Marjorie Craig, and the ſaid Beſſie Weir, *were to be preſent*, *and that* Beſſie Weir *required him to be preſent which he promiſed to do. That the next night, after he had gone to bed, the* black man *came in, and called him quietly by his name, upon which he aroſe from his bed, and put on his cloaths.*

That Margaret Jackſon, Beſſie Weir, *and* Marjorie Craig, did enter in at the window, in the Gavil of his houſe. *And that the firſt thing, which the black man required was*, that he ſhould renounce his Baptiſm, and deliver up himſelf wholly unto him, puting one of his hands, on the crown of his head, and the other to the ſole of his foot. *And that he was tempted hereunto by the Devil, promiſing he ſhould not want any pleaſure, and that he ſhould get his heart ſythe on all that ſhould do him wrong. That the new name given to him by the Devil was* Jonas. *That thereafter the Devil required every one* of their conſents, for the making an effigy of clay for taking away the life of Sir *George Maxwel* of Pollok,

to

to revenge the taking of his mother Jennet Mathie. *That every one of the Persons above named, did give their consent to the making of the said Effigie. And that they wrought the clay, and that the* black man *did make the figure of the head and face, and the two arms to the said Effigie. That the Devil set three pins in the samine, one in each side, and one in the breast. And that the said* John *did hold the candle all the while the Picture was a making. That he observed one of the black mans feet to be cloven, and that the* black-mans *apparel was black, and that he had a blew band about his neck, and white handcuffs, and that he had hoggers upon his legs without shooes, and that the black mans voice was hollow and ghoustly. That after they had begun to the forming of the Picture, his sister* Annabil *(a child of 13 or 14 years of age) came knocking to the door, and she being let in by him, stayed with them a considerable time, but that she went away before the rest, he having opened the door unto her. That the rest went out at the window, thorow which they entered. That the Picture was placed by* Bessie VVeir, *in his Bed-straw. Further confessed, that he had envy and malice against the said Sir* George. *Her quarrel being, as he conceived, that Sir*

George

George, *had not entered her husband to his harveſt ſervice. That the Effigie was made upon the fourth of* January *laſt. And the Devils name amongſt them was* Ejoal. *That the new name given to himſelf was* Jonas, *and* Beſſie VVeir *her name, who was Officer, was* Sopha. *That* Margaret Jackſons *name from the Devil was* Locas, *and that his ſiſters name was* Annipy, *but doth not remember what* Marjorie Craigs *name was. This confeſſion had the ſame ſolemnities, which the former had.*

Mar aret Jackſon, did the ſame day judicially confeſs, *That ſhe was preſent at the making of the firſt Effigie, which was made in* Jennet Mathies *houſe in* October *laſt, and that the Devil in the ſhape of a black man,* Jennet Mathie, Beſſie VVeir, Marjorie Craig, *and* Annabil Stewart *were preſent at the making of the ſaid Effigie which was made to repreſent Sir* George Maxwel *of* Pollok, *for taking away his life. That* 40 *years ſince, or thereby, ſhe was in* Pollok-Shaws *croft, with ſome few ſticks on her back; that the black man came to her, and that ſhe did give up her ſelf to him from the top of her head, to the ſole of her foot, having firſt renounced her Baptiſm.*

And

And that the new name she had from the Devil was Locas. *That about the third or fourth of* January *last, or thereby, in the night time when she had wakened, she found a man in the bed, whom she supposed, had been her husband, who had died twenty years before, or thereby, and that the man did immediatly disappear. And that this man was the Devil, and that this was the first time she knew him. That upon* Thursday *the fourth of* January *last, she was present in the house of* John Stewart *at night, when and where the Effigy of clay was made, and that she saw the black mans cloaths were black, and that he had white handcuffs, and that* Bessie VVeir *in* Pollok town, *and* Annabil Stewart *in* Shaws, *and* Marjorie Craig *were present the foresaid time and place at the making of the foresaid Effigy of clay. That she gave her consent to the making of the famine. That the Devil, who had appeared in the shape of a black man, his name was* Ejoal. *This confession had the same solemnities, which the two former had.*

Upon the fifteenth of February 1677, *the* Justices *being conveened again in Court at* Paisley, John Stewart, *and* Annabil Stewart, *with* Margaret Jackson, *did adhere*

to

to their former judicial confession. But Jennet Mathie, Bessie Weir, *and* Marjorie Craig *did obstinately deny. One remarkable passage there was concerning* Jennet Mathie. *The Justice upon the* 27 *of* January *commanded the Jaylour to fix her feet in the Stocks, that she might not do violence to her own life.* The Man declared, *That the next morning he found her bolster, which the night before was laid at least six yards distant from the Stocks, now placed beneath her; the Stocks being so heavy, that two of the strongest men in the Countrey could hardly have carried them six yards.* He wondering, did ask her, how she had win to the bolster? *She answered, That she had creept along the floor of the room, drawing the Stocks to the same place.* And before the Court, she said, *she had gotten one foot free out of the boll, and with the other had drawn the Stocks, a thing altogether impossible, the Stocks being so weighty, nor she able to take out her foot out of the hole.*

The Justices having examined all witnesses in matters of fact, touching the Effigies, Sir George *his sickness, and the recovery of his health, upon the finding of the same: considering also the bad fame of those who were obstinate*

and having confronted them with the confessing Witches, who in their faces avowed their accession, in manner expresse, in the confession above written: Considering lastly, all other circumstances of their case, committed them to the trial of a Judicious Inquest, who being found guilty were condemned to the fire to be burnt, and their Spirits with him. Only Annabil, in regard of her Nonage, and the evidences she seemed to give of her penitencie was reprieved by order of Council, but to remain in Prison. In the meantime both she, and her brother John, did so hardly exhort their Mother to confession, and with tears did Annabil put her in mind of the many Meetings she had with the Deuil in her own house, and that a Summers day would not be sufficient to declair what passages she had seen betweene the Devil and her. But nothing could prevail with her obdured and hardned heart.

It is to be noted, the dumb Girle, whose name was Jennet Douglas doth now speak, or very distinctly, as far as she may be understood, and is a Person that most wonderfully discovers things past, and doth also understand the Latine Tongue which she never learned.

Relation.

RELATION. II.

Being a Wonderful Discovery of *Murder* by an *Apparition*.

ABout the year of our Lord 1632. near unto Chester in the Street, there lived one Walker, a yeoman of good estate, and a Widower, who had a young woman called Anna Walker to his kinswoman, that kept his house, who was by the Neighbours suspected to be with child, and was towards the dark of the evening one night sent away with one Mark Sharp, who was a Collier, or one that digged Coals under ground, and one who had been born in Blak-burne-Hundred in Lancashire, and so she was not heard of, for a long time, and no noise, or little was made about her. In the Winter time, one James Graham, being a Miller, and living about two miles from the place, where Walker lived, was one night alone very late in the Mill grinding Corn. And as about twelve, or one a clock at night he came down the stairs, from having been putting Corn in the Hopper, the Mill-doors being shut, there stood a Woman upon the midst of the Floor with her hair about her head hanging down, and all bloody, with 5. large wounds

on her head. He being much affrighted and amazed, began to bless himself, and at last asked her, who she was, and what she wanted? *To whom she answered,* I am the Spirit of such a Woman, who lived with *Walker,* and being got with child by him, he promised to send me to a private place, where I should be well lookt to, until I was brought to bed, and well recovered, and then I should come home again, and keep his house. *And accordingly said the* Apparition, I was one night late sent away with one *Mark Sharp*, who upon a *Moor* (*naming a place which the* Miller *knew*) slew me with a Pick (*such as men dig Coals withal*) and gave me these five wounds, and after threw my body into a *Coal pit* hard by, and hid the *Pick* under a bank: and his shoes, and stockings being bloody he endeavoured to wash: but seeing the blood would not wash forth, he hid them there. *And the* Apparation *further told the* Miller, that he must be the man to reveal it, or else that she must still appear and haunt him. *The* Miller *returned home, very sad and heavy, and spoke not one word of what he had seen, but shewed as much as he could to stay in the* Mill *after night without com-*

pany,

pany, thinking thereby to escape the seeing again of that frightful Apparition.

But notwithstanding, one night when it began to be dark, the Apparition met him again, and seemed very Fierce and Cruel, and threatned him, (that if he did not reveal the Murder she would continually pursue and haunt him. Yet for all this, he still concealed it, until some few nights before Christmas, when being soon after Sun-set walking in his Garden, she appeared again, and then so threatned him, and affrighted him, that he faithfully promised to reveal it the next morning.

In the morning he went to a Magistrate, and made the whole matter known, with all the circumstances. And diligent search being made the body was found in a Coal pit, with five wounds in the head, and the pick and shoes and stockings yet bloody, in every circumstance, as the Apparition had related to the Miller. Whereupon Walker & Sharp were both apprehended, but would confess nothing. At the Assize following, (viz. at Durham) they were arraigned found guilty, condemned, and executed, but would never confess the fact. There are many persons yet alive that can remember this strange murder, and the discovery of it; for it was, & sometimes

yet is, as much discoursed of in the North of England as any thing, that almost hath ever been heard of, and the Relation was printed, though now not to be gotten.

RELATION III.

Touching the Witch-Craft of *Agnes Sympson.*

THough this be of too old a date, to comply with the title of our Stories, not being a true copy of Record so Authentick, though not so fresh, it may haply not be amiss briefly to name some effects, kinds, and circumstances of her Sorcery; as her skill in Diseases, that the sickness of William Black was an Elf-shot. Her taking the sick Parties pains and sicknesses upon her self for a time, and then translating them to a third Person. Her use of long Scriptural Prayers and Rhyms, containing the main points of Christianity, so that she may seem to have been not so much a white Witch, as an holy Woman. Her useing of such Nonsensical Rhyms, for the instructing of ignorant people and teaching them to pray, as these two prayers, the Black and White Pater Noster in Meeter, in set

Forms

Forms to be used Morning and Evening, and at other times, when occasion offered.

White *Pater Noster*.
God was my Foster.
He fostered me
Under the Book of Palm Tree:
Saint *Michael* was my Dame,
He was born at *Bethelem*.
He was made of flesh and blood,
God send me my right food;
My right food, and dyne two,
That I may to yon Kirk go.
To read upon yon sweet Book,
Which the Mighty God of Heaven shoop,
Open, open, Heavens Yairs,
Steik, steik, Hells Yairs.
All Saints be the better,
That hear the *White Prayer*, *Pater Noster*.

The Black *Pater Noster* runs thus.

Four nerks in this house, for holy Angels,
A post in the midst, that's Christ Jesus,
Lucas, Marcus, Matthew, Joannes,
God be into this house, and all that belongs us

But when she sought for an answer from the Devil upon any occasion, he appeared to her in the shape of a Dog, *but the way of dismissing, and* Conjuring *him to goe was thus,* I charge thee to depart on the law thou lives on, *as she did, when she dismist him, after her consulting him about the old* Lady Edmistons *sickness. But the manner how she raised the* Devil, *was with these words,* Elva come and speak to me; *who came in the likness of a* Dog. *Her sailing with her Cummers, and fellow withes in a Boat to a ship, is very remarkable, where the* Devil *caused her and them to drink good Wine and bear without money, she neither seing the Mariners, nor the Mariners her. And after all, the* Devil *raised a wind, whereby the ship perished. Her Baptizing, and using other Ceremonies upon a Cat, with other Witches, to hinder* Queen Ann, *from coming into* Scotland. *Her raising of a* Spirit *to conjure a* Picture *of* wax *for destroying of* Mr. Iohn Moscrope.

But to be more particular, I shall give you her own confession to King James. *Item fyled and convict of sameckle, that the* Devil *in mans likness met her going out to the fields from her own house at* Keith, *betwixt five and*

and six at even, being alone, and commanded her to be at North-berwick Kirk *the next night. To which place she came on horse-back, conveyed by her Good-son, called* Iohn Couper, *and lighted at the* Kirk-yeard, *or a little before she came to it, about eleven hours at even. They danced along the* Kirk-yeard, Geilie Duncan *playing on a* Trump, *and* Iohn Fein *mussiled led the* Ring. *The said* Agnes *and her daughter followed next. Besides, there were* Kate Gray George Moilis *his wife*, Robert GriersonKatharin Duncan,BessieWright, Isabel Gilmore, Iohn Graymail, Duncan Buchanan, Thomas Barnhil *and his wife*, Gilbert Mackgill, Iohn Mackgill, Katharine Mackgill *with the rest of their Cummers above an hundred Persons, whereof there were six men, and all the rest women. The women made first their courtesy to their* Maister, *and then the men. The men turned nine times* Widder-shines about, *and the Women six times.* Iohn Fein *blew up the Kirk doors, and blew in the lights, which wer like* Mickl black candles sticking round about the Pulpit.

The Devil *started up himself in the* Pulpit *like a mickle black man, and calling the*

Row

Now, every one answered Here, Mr. Robert Grierson being named, they all ran hirdie girdie, and were angry: for it was promised, he should be called Robert the Comptroller, alias Rob the Rower, for exprimming of his name.

The first thing he demanded was, if they kept all promise, and had been good servants, and what they had done since the last time, they had convened. At his command they opened up three Graves, two within, and one without the Kirk, and cutted off from the dead Corps, the Joints of their Fingers, Toes, and Nieſe, and parted them amongſt them, and the ſaid Agnes Sympſon got for her Part, a Winding-ſheet, and two Joints. The Devil commanded them to keep the Joynts upon them while they were dry, and then to make a powder of them, to do evil withall. Then he commanded them to keep his commandements, which were to do all the evil and miſchief they could. Before they departed, and were diſmiſt, they behoved to kiſs his Arſe, with reverence to the Reader. He had on him, an Gown, and an Coat, which were both black. And the that were aſſembled, part ſtood, and part ſat. John Fein was ever neareſt the Devil at his left Elbock, Graymail keeped the Door.

That

That which is observable in John Fien *is, that the* Devil *appeared to him not in black, but in white raiment, but proposed as* Hellish *a Covenant to him as those Fiends that appear in black. His* Skimming *on the sea in a boat, is remarkable, with those of his complices, and his foretelling the leak in the* Queens *Ship by the help of the* Devil. *His raising Winds with the rest, when the* King *sailed into* Denmark, *by casting a Cat into the sea, which the* Devil *delivered to them, and taught them to cry* Hola, *when they first cast it in. His raising a* Mist, *at the* Kings *return from* Denmark, *by getting* Satan *to cast a thing like a* Footbal, *(it appearing to* John *like a Wisp) into the sea, which made a* Reek *to arise, whereby the* Kings Majestie *might be cast upon the coast of* England. *His opening of locks by Sorcery as one by mere blowing into a Womans hand, while he sate by the fire. His embarquing in a boat with other* Witches, *and all of them sailing over sea, and entering within a Ship, and drinking Good Wine and Ale there, and sinking the Ship, when they had done with the Persons in it. His kissing* Satans Arse, *(with reverence) again at another Conventicle. His being swiftly carried above in the Air in chasing of a Cat to catch her, to*

cast

east into the sea, thereby to raise winds, according to the prescription of Satan. *His pretending to tell any man how long he should live, if he told him but the day of his* birth.

RELATION IV.

A Proclamation over the Mercat Cross of *Edinburgh*, at twelve a clock at night.

After that King James *the fourth, had mustered his* Army *in the* Borrow-Moor, *being at that time a large spacious Field, and most Pleasant and Delightful, by reason of many stately* Oaks, *which overshadowed the place; about midnight, in the Moneth of* July, *there is a Proclamation heard at the Mercat Cross of the Town, Summoning a great many* Burgesses, Gentlemen, Barons, Noblemen, to appear before the *Tribunal* of one *Plot-Cock*, *The* Provost *of the Town standing in his own Fore-stair, or Gallery, having heard his own name cited, cryed out*, That he declined that Judicatory, and appealed to the Mercy of GOD Almighty. *This was the Army which the King led into* England, *and*

and were defeat at Floudon, *on that* Fatal day, Tuesday *the* 9th. *of* September, 1513. *where the King, with near about five thousand of the Noblest and Worthiest Families of the Kingdom did fall.*

RELATION V.

A Miraculous Cure of a *Dutch-Woman*, accompanied with an Apparition.

THE *Narrative taken by a* Dutch-Merchant *from her own mouth*, Begins thus, *A Miraculous Cure upon* Jesch Claes, *a Woman about fifty years of Age, for these many years, well known to my self and the Neighbours. This Woman for fourteen years had been lame of both her legs, one of them being dead and without feeling, so that she could not go, but creep upon the ground, or was carried in peoples arms as a child, but now through the power of* GOD Almighty, *she hath walked again, which came to pass after this manner, as I have written it from her own mouth.*

In the year 1676 *about the* 13. *or* 14. *of this*

this Moneth October, *in the night between one and two of the clock*, Jeich Claes *being in bed with her husband, who was a* Boatman, *she was three times pulled by the arm, with which she awaked, and cried out*, O Lord! What may this be? *Hereupon she heard an answer in plain words*: Be not afraid, I am come in the name of GOD, to tell you, that your Malady which hath been for many years upon you shall depart, and it shall be given you from GOD Almighty, to walk again. But keep this to your self till further answer. *Whereupon she cried aloud*, O Lord! That I had a light, that I might know what this is. *Then had she this answer*, there needs no light, light shal be given you from God. *Then came a light over all the Room, and she saw a* beautiful youth *about ten years of age with curled yellow Hair in White Rayment to the feet, who went from the beds head to the Chimney with a light, which a little after evanished. Hereupon did something gush from her hip, or diffuse it self through her leg as a water to her great Toe, where she found life rising up, and feeling it with her hand, she cries out*, Lord give me now again my feeling, which I have not had

for

for so many years. *And further she continued Crying and Praying to the* Lord according to her weak measure.

Yet *She continued that day, being Wednesday, and the next day Thursday, as before till evening at six a clock. At which time, she sat at the fire, dressing the food. Then there came as like a rushing noise in both her ears, with which it was said to her,* Stand, your walking is given you again. *Then did she immediately stand up, that had for so many years crept, and went to the door. Her Husband meeting her, was exceedingly afraid, drew back. In the mean while, she cryed out,* My dear husband, I can walk again. *The man thinking it was a Spirit, drew back saying,* you are not my Wife: *But his Wife taking hold of him, said,* my dear Husband, I am the self same that hath been married these 30 years to you. The Almighty God hath made me to walk again. *But her husband being amazed, drew back to the side of the room, till at last she clapt her arms about his neck, and yet he doubted, and said to his Daughter, is this your Mother? She answered, yes Father, this is my Mother indeed, I have seen her walk also, before you came in. This Person*

dwells

dwells upon Princes Island *in* Amsterdam. *This Relation, is Attested by many famous witnesses.*

RELATION VI.

Strange Pranks plaid by the *Devil* at *Wood-Stock* in *England*, Anno 1649.

THe Commissioners, October 13. 1649. *with their Servants being come to the* Mannor-house, *they took up their lodging in the* Kings own Rooms; *the* Bed-Chamber, *and* withdrawing-Room: *the former whereof, they also make their Kitching, the* Council-Hall *their Brewhouse: the* Chamber of Presence, *their place of sitting to dispatch business, and a Wood-house of the* Dining-Room, *where they laid the wood of that ancient* Standard *in the* High-Park, *known of all, by the name of the* Kings Oak, *which (that nothing might remain that had the name of* King *affixed to it) they digged up by the Roots.* October 14 *and* 15 *they had little disturbance: but on the* 16 *there came as they thought somewhat into the* BedChamber, *where two of the* Commissioners, *and their Servants*

vants lay, in the shape of a Dog *which going under their beds, did as it were, gnaw their Bed-cords. But on the morrow finding them whole, and a quarter of* Beef, *which lay on the ground untouched, they began to entertain other thoughts.* October 17. *Something to their thinking removed all the Wood of the* Kings Oak *out of the* Dining-Room *into the* Presence-Chamber, *and hurled the Chairs and Stools up and down that* Room. *From whence it came into the two Chambers, where the* Commissioners, *and their Servants lay, and hoysted up their Beds-feet so much higher than their heads, that they thought they should have been turned over and over: and then let them fall down with such a force, that their bodies rebounded from the Bed a good distance, and then shook the* Bedsteads *so violently, that themselves confest their Bodies wer sore with it.*

October 18. *Something came into the* Bed-Chamber, *and walkt up and down, and fetching the* Warming-pan *out of the* Withdrawing-Room, *made so much noise that they thought* five Bells *could not have made more.*

And October 19. *Trenchers were thrown up and down the* Dining-Room *and at them*

who lodged there. whereof one of them being wakned, put forth his head to see what was the matter, but had Trenchers *thrown at it.*

October 20. *The Curtains of the* Bed *in the* Withdrawing-Room, *were drawn to and fro, and the* Bedstead *much shaken, and eight great* Pewther-Dishes, *and three dozen of* Trenchers *thrown about the* Bed-Chamber *again. This night they also thought whole armsful of the* Wood *of the* Kings Oak, *were thrown down in their* Chambers, *but of that in the morning they found nothing had been moved.*

October 21. *The* Keeper *of their* Ordinary, *and his* Bitch, *lay in one of the* Rooms *with them, which night they were not disturbed at all. But* October 22. *though the* Bitch *kenneld there again, to whom they ascribed their former nights rest, both they and the* Bitch *were in a pitiful taking, the* Bitch *opening but once, and that with a whining fearful yelp.* October 23. *They had all their cloaths pluckt off them in the* Withdrawing-Room, *and the Bricks fell out of the* Chimney *into the* Room. *And on the* 24. *They thought in the* Dining-room *that all the* Wood *of the* Kings Oak *had been brought thither, and thrown down close by their*

Bed-

Bed-side; *which being heard by those of the* Withdrawing-Room, *one of them rose to see what was done, fearing indeed that his* Fellow Commissioners *had been killed, but found no such matter: whereupon returning to his Bed again, he found two or three* dozen *of* Trenchers *thrown into it, and handsomely covered with the* Bed-cloaths.

October 25. *The* Curtains *of the* Bed, *in the* withdrawing-Room, *were drawn to and fro, and the* Bed-stead *shaken as before, and in the* Bed-Chamber, *Glass flew about so thick (and yet not one* dozen *of the* Chamber windows *broken) that they thought it had rained* money. *Whereupon they lighted* Candles, *but to their grief they found nothing but* glass.

October 29. *Something going to the* window *opened and shut it: then going into the* Bed-Chamber, *it threw great stones, for half an hours time, some whereof lighted on the* High-bed, *others on the* Truckle-bed, *to the number in all of above fourscore. This night there was also a very great noise, as if fourty* Peece *of* Ordinance *had been shot off together. At two several knocks*

it astonished all the Neighbouring Dwellers which is thought might have been heard a great way off. During these Noises which were heard in both Rooms together, both Commissioners and their Servants were struck with so great horror, that they cryed out to one another for help: whereof one of them recovering himself out of a strange Agony he had been in, snatcht a Sword, and had like to have killed one of his Brethren coming out of his Bed in his Shirt, whom he took for the Spirit that did the mischief. However at length they got all together, yet the Noise continued so great and terrible, and shook the Walls so much, that they thought the whole Mannor would have fallen on their Heads. At its departure, it took all the Glass of the Windows away with it.

November first, Something as they thought walkt up & down the Withdrawing-room, and then made a noise in the Dining-Room. The stones, which were left before, and laid up in the Withdrawing-Room, were all fetcht away this night, and a great deal of Glass (not like the former) thrown about again. November the second. There came something into the withdrawing-Room treading as they conceived much like a Bear, which first only

walked

walked about a quarter of an hour: at length it made a noise about the Table, *and threw the* Warming-pan *so violently, that it quite spoiled it. It threw also a* Glass *and great* Stones *at them again; and the* bones *of* Horses, *and all so violently, that the* Bed-stead *and the Walls were bruised by them. This night they planted Candles all about the* Rooms, *and made fires up to the* Rantle-trees *of the* Chimneys, *but all were put out, no* Body *knew how, the Fire and Burn-wood, which made it, being thrown up and down the* Rooms, *the* Curtains *torn with the* Rods *from their* Beds, *and the* Bed-posts *pulled away, that the* Tester *fell down upon them, and the feet of the* Bed-stead *cloven into two. And upon the* Servants *in the* Truckle-Bed, *who lay all the time sweating for fear; there was first a little, which made them begin to stir, but before they could get out, there came a whole Tub full, as it were of stinking Ditch-water down upon them, so green, that it made their Shirts and Sheets of that colour too.*

The same night the Windows were all broke by throwing of Stones, and there was most terrible noises in three several places together, to the extraordinary wonder of all that lodged near them. Nay the very Rabbet Stealers,

who were abroad that night, were so affrighted with the dismal Thundering, *that for haste they left their* Ferrets *in the holes, behind them, beyond* Rolamonds Well. *Notwithstanding all this, one of them had the boldness to ask,* in the Name of GOD, what it was, what it would have, and what they had done, that they should be disturbed after this manner? *To which no answer was given, but it ceased for a while. At length it came again, and as all of them said, brought* seven Devils worse than it self. *Whereupon one of them lighted a* Candle *again, and set it between the two Chambers in the Doorway, on which another fixing his eyes, saw the similitude* of a Hoof, *stricking the Candle, and Candlestick into the middle of the* Bed-Chamber, *and afterwards making three scraps on the snuff to put it out. Upon this, the same person was so bold, as to draw his Sword, but he had scarce got it out, but there was another* Invisible-hand, *had hold of it too, and tugged with him for it, and prevailing, struck him so violently, that he was stunned with the blow.*

Then began violent Noises again, insomuch that they calling to one another, got together, and went into the Presence Chamber, *where they*

they said Prayers, *and sang* Psalms, *notwithstanding all which, the* Thundring noise *still continued in other* Rooms. *After this,* November 3*d. they removed their Lodgings over the gate; and next day being* Sunday, *went to* Ewelm, *where, how they escaped, the* Authors *of the Relation knew not. But returning on* Munday, *the* Devil (*for that was the name they gave their* nightly Guest) *left them not unvisited, nor on the* Tuesday *following, which was the last day they stayed.*

RELATION VII.

An Apparition to King *James* the fourth, and his Courtiers, in the Kirk of *Lithgow.*

WHile *the King stayed at* Lithgow, *attending the gathering of his* Armie, *which was defeat at* Flowdon, *being full of Cares and Perplexity, he went into the* Church of Saint Michael, *to hear* Evening-Song, *as then it was called. While he was at his Devotion, an Ancient Man came in, his* Amber *coloured Hair hanging down upon his Shoulders, his forehead high, and inclining to Baldness, his Garments of* Azure *colour, somewhat long, girded about with a Towel, or Table-Napkin, of a Comely and very Reverend Aspect. Having*

ing enquired for the King, *he intruded himself into the* Preasse, *passing through, till he came to him, with a* clounish simplicity, *leaning over the Canons-seat, where the* King *sate.* Sir, *said he,* I am sent hither to entreat you, to delay your Expedition for this time, and to proceed no further in your intended Journey: for if you do, you shal not prosper in your Enterprise, nor any of your Followers. I am further charged to warn you, not to use the Acquaintance, Company, or Counsel of Women, as you tender your Honour, Life, and Estate. *After this Warning, he withdrew himself back again into the Preasse. When Service was ended, the King enquired earnestly for him, but he could be no where found, neither could any of the* Bystanders *(of whom diverse did narrowly observe him, resolving afterwards to have discoursed with him) feel or perceive how, when, or where he passed from them, having in a manner vanished in their hands.*

RELATION. VIII.

Anent the *Major* who returned from Death, to tell the *Captain*, whether there was a GOD or not.

Concerning the Apparition *of the Ghost of Major* George Sydenham (*late of* Dulverton

verton *in the* County of *Somerset*) *to* Captain William Dyke (*late of* Skilgate *in this* County *also, and now likewise deceased.*) Be *pleased to take the Relation of it, from a* Worthy *and* Learned Gentleman, *Doctor* Thomas Dyke, *a near Kinsmans of the* Captains *thus. Shortly after the* Majors *death, the* Doctor *was desired to come to the house to take care of a* Child, *that was sick there, and in his way thither he called on the* Captain, *who was very willing to wait on him to the Place; because he must, as he said, have gone thither that night, though he had not met with so encouraging an Opportunity. After their arrival there at the house, and the Civility of the People shewn them in that Entertainment; they were seasonably conducted to their Lodging, which they desired might be together in the same bed; where after they had lyen a while, the Captain knockt, and bids the Servant bring him two of the largest and bigest Candles lighted, which he could get: Whereupon the* Doctor *enquires what he meant by this? The* Captain *answers,* You know Cusin, what Disputs my *Major* and I have had touching the *Beeing of GOD*, and *the Immortality of the Soul.* In which points, we could never yet be resolved, though we so much

sought

ſought for and deſired it. And therefore it was at length fully agreed between us, that he of us who dyed firſt, ſhould the third night after his Funeral, between the hours of twelve and one, come to the little Houſe which is here in the Garden, and there give a full account to the *Surviver*, touching theſe matters, who ſhould be ſure to be preſent there at the ſet time, and ſo receive a full ſatisfaction. And this ſays the *Captain*, is the very night, and I am come on purpoſe to fulfill my promiſe. *The* Doctor *diſſwaded him, minding him of the danger of following ſtrange Counſels, for which he could have no warrant, and that the Devil might by ſome cunning device make ſuch an advantage of this raſh attempt, as might work his utter ruine.* *The* Captain *replies*, that he had ſolemnly engaged, and that nothing ſhould diſcourage him. And adds, that if the *Doctor* would wake a while with him, he would thank him, if not, he might compoſe himſelf to reſt: but for his own part he was reſolved to watch, that he might be ſure to be preſent at the hour appointed. *To that purpoſe, he ſets his Watch by him, and aſſoon as he perceived by it, that it*

was

was half an hour past 11, *he rises, and taking a Candle in each hand goes out by a back door, of which he had before gotten the key, and walks into the* Garden-House, *where he continued two hours and an half, and at his return declared, that he neither saw nor heard any thing more than what was usual. But I know said he, that my* Major *would surely have come, had he been able.*

About six weeks after, the Captain *rides to* Eaton *to place his Son a* Scholar *there, when the* Doctor *went thither with him. They lodged there at an* Inn, *the Sign whereof was the* Christopher, *and tarried two or three nights, not lying together now as before at* Dulverton, *but in two several* Chambers. *The morning before they went thence, the* Captain *stayed in his* Chamber *longer than he was wont to do; before he called upon the* Doctor. *At length he comes into the* Doctors Chamber, *but in a Visage and Form much differing from himself, with his Hair and Eyes staring, and his whole Body shaking and trembling. Whereat the* Doctor *wondering, presently demanded, what is the matter, Cousin* Captain? *The Captain replies, I have seen my* Major. *At which the Doctor seeming to smile, the Captain confirms it, saying, if ever I saw him in my life;*

I saw

I saw him but now. And then he related to the Doctor *what had passed thus. This morning after it was light*, some one comes to my Bed-side, and suddenly drawing back the Curtains, calls *Captain, Captain, (which was the term of Familiarity that the* Major *used to call the Captain by)* to whom I replied, what my Major? *To which he returns*, I could not come at the time appointed, but I am now come to tell you That there is a GOD and a very just and terrible one, and if you do not turn over a new leaf (*the very expression, as by the Doctor punctually remembred*) you shall find it so. *The Captain proceeded.* On the Table by, there lay a Sword, which the Major had formerly given me. Now after the Apparition had walked a turn or two about the Chamber, he took up the Sword, drew it, and finding it not so clean and bright as it ought, Captain, Captain, *says he*, this Sword did not use to be kept after this manner, when it was mine. *After which words he presently disappeared.*

The Captain *was not only throughly perswaded of what he had thus seen and heard, but was from that time observed to be very*

very much affected with it. And the Humour, which before in him was brisk and jovial, was then strangely altered. Insomuch as very little meat would pass down with him at Dinner, *though at the taking leave of their* Friends, *there was a very handsome* Treat *provided. Yea, it was observed, that what the* Captain *had thus* seen *and* heard, *had a more lasting* influence *on him, and it was judged by those who were well acquainted with his* Conversation, *that the Remembrance of the passage stuck closs to him, and that those words of his dead* Friend *were frequently sounding fresh in his ears, during the remainder of his life, which was about two years.*

RELATION. IX.

A Remarkable Story of discovered *Witch-Craft* at *Lauder, anno* 1649. and of the Wyls which the Devil used in deceiving poor Creatures.

IN the beginning of the year 1649, *a common report passing up and down in all Mens and Womens mouths, of an eminent* Warlock *whose name was* Robert Grieve, *alias* Hob Grieve

Grieve, *traffecking in these parts of the Country, and deceiving many simple People, he was at last discovered, apprehended, and imprisoned, at the Town of* Lauder, *and after long shiftings, and denyal, wherein he had learned of his* Hellish-master, *to be most subtile; by the great Goodness of GOD, he was at length brought to a serious acknowledgement of his Guilt, and Confession of his being the* Devils Officer *in that Country for warning all Satans Vassals to come to the Meetings, where, and whensoever the Devil required, for the space of eighteen years and more.* He acknowledged also, *That his Wife (who twenty years, or thereabout before, was burnt at* Lauder) *was the occasion of his coming into that snare: for they being poor, and having little or nothing to live upon, he began to grudge under that Condition, and to complain of his* Lot; *which his Wife perceiving, desired him not to be troubled, but shewed him, that if he would follow her counsel, she should acquaint him with a Gentleman, who would teach him a way how to become rich. To which motion he hearkned, and at her desire went down with her to a haugh on* Gallow-water, *near to the* Stow, *where she twysted the Gentleman: and when they had come to that place, and tarried a considerable space, seeing no body, he began to*

wearie

wearie, and tell her, that he would be gone; but she pressing him to stay, and assuring him, that the Gentleman would not fail her: At length there came a great Mastiff bigger than any Butchers Dog, *and very black running upon him, which put him into such a Confusion, and Astonishment of Spirit, as that he knew not where he was: But his wife laboured to comfort him, under that consternation, assuring him, that the Gentleman would come presently and perform what he had promised to him.*

And accordingly in a short space the Devil *appeared in the shape of a Black-man, and fitting his discourse to the mans tentation, made many promises to him, that if he would become his servant,* he would teach him wayes, how to be rich, and how to be much made of in all the Countrey. *Unto which demand of the Devil, he acknowledged, that he consented to, not so much for any hopes of future riches, as for fear least he should instantly be devoured by him, (for he suspected in the very mean time, that it was the Devil,) and then he gave him that charge,* to be his Officer to warn all to the meetings; *(as was said before,) in which charge he continued for the*

space

ſpace of eighteen years and more, untill he was apprehended. He was moſt ingenuous in his Confeſſion, *an great Evidence whereof was this,* That there was neither Man nor Woman delated by him, But were all Confeſſors, when apprehended; and confronted with him, and dyed confeſſing. *One inſtance is remarkable, and worthy of obſervation, which is this. After he had delated many, and as many of thoſe were apprehended, as the Priſon could conveniently contain and the* Keepers *attend, he gave up another Woman in the town of* Lauder, *whoſe name the* Magiſtrates *reſolved to conceal for a time, till the Priſon ſhould be emptied of ſome of thoſe, who were already apprehended, and had confeſſed; and accordingly* Secrecy *was engaged unto. But the* Devil, *came that ſame night unto her, and told her, that* Hob Grieve had fyled her for a Witch, but aſſured her, that if ſhe would riſe up and go and challenge him for it, and never come away, till he and ſhe were confronted, that then he would deny it. *Whereupon ſhe aroſe and came to the Priſon Window, and railled upon* Hob Grieve, *calling him* Warlock *and* ſlave *to the* Devil, *and all evils which her mouth could utter: and*

when

when desired to go home by the Centries, *and also by the* Magistrate, *she sat down upon the* Tolbuith-Stair, *and said* she should never go to her house, till she and that slave to the Devil were confronted, *Whereupon the* Baillie *came to the* Preacher *desiring him to come and speak to her, to desire her to go home to her house, for there were none accusing her, who accordingly came, and entreated her to go home: but she obstinately refusing to go, till she should be confronted with that* Rascal, *who had delated her an honest* Woman, *for a* Witch. *The* Baillie *was constrained to her desire. Whereupon many being present as witnesses, she was conveyed up to the Prison to the* Room, *where* Hob Grieve *was. And so soon, as she came in his sight, she fell down upon her bare knees, and began to scold the man, and to accuse him of a lie, in speaking of her name.* Says she, thou common Thief, how dar thou for thy soul say, that ever before this time, thou saw me or I saw thee, or ever was in thy company, either alone, or with others. *All which language he heard very patiently till he was desired by the* Baillie *to speak.* Whereupon he asked her, how she came to know, that he had delated her for a *Witch.* For says he,

surely none but the Devil, thy old Master, and mine has told thee so much. *She replyed*, The Devil and thou perish together, for he is not my Master, though he be thine. I defy the Devil, and all his works. *Whereupon he sayes to her*, What needs all this din, Does thou not know, that these many years, I have come to thy house, and warned thee to Meetings, and thou and I have gone alongs together. *And thereafter he condescended to her upon several places, and Actions done in these places by her, and others, to all which I am (said he) a witness. By this she was so confounded, that immediately in presence of the Bailly, the Preacher, the School-Master, and many witnesses, she cryed out*, Oh now, *sayes she*, I perceive that the Devil is a lyar, and a murderer from the beginning: for this night he came to me, and bade me come and abuse thee, and never come away, till I was confronted with thee, and he assured me that thou would deny all, and lay, thou false tongue thou lyed. *And having said this, she with many tears confessed, that it was all truth which he had said, and prayed the Minister, that he would intreat GOD for her poor Soul, that she might be delivered out of*

the hands of the Devil. Under this confession she continued even unto the day of her death.

Another evidence of ingenuity in him was this, that after five or six men and women, whom he had delated, were also convinced, and had confessed their Witch-craft, he earnestly desired, that he and they might be taken to the Church, on the Lords-day, to hear the Word of GOD; *which being granted, and they conveyed with a Guard to the Church, all of them sat down together before the Pulpit. The Preacher lectured on these words,* Mark 9. 22. And oft times it hath cast him into the fire, and into the water to destroy him, &c. *The Father of the* Lunatick-child *complained to* Christ *of the Devils cruelty towards his son. And the Preacher briefly noted, that Observation from the words,* That what ever the Devil did to such as he had gotten any power over, his aim and end was always to destroy the poor Creature both Soul and Body. *This truth being seriously applyed, and spoken home by the Preacher to the said* Hob Grieve, *and the rest of the confessing Witches, and Warlocks, they were all immediately so confounded, that all of them cryed out with a dreadful and lamentable noise,* Alace! that

is a most sure truth; Oh, what will become of us poor Wretches? Oh, pray for us. *But* Hob Grieve *especially bare witness to that sad truth, by a general Declaration, in the face of the Congregation, that he had Experience of the truth thereof.* For, *said he*, there is no trusting to his promises; for in *Musselburgh* water, when I had a heavy Criel upon my back, he thought to have drowned me there; and since I came into prison, he did cast me into the fire, to destroy me, as is well known to the present Preacher, and Magistrates of the place, and many others; *And concluded with an Exhortation to all, to beware of the Devil*; For whatever he says or doth, his purpose is to destroy you, and that you will find to be the end of his work, as we know to our dolefull experience this day. *Another evidence of the Devils art in studying the destruction of the poor Creature, was manifest in that same place, and year* 1649. *A certain Woman in the town of* Lauder *was fyled (not by* Hob Grieve, *but by some other) and for a long time denyed. The Magistrates of the place for this cause, were loath to meddle with her, but adjudged to death all the rest, who had confessed; and ordained them to be burnt*

burnt upon the Munday *after: She hearing of this, and that she alone was to remain in prison, without hopes of escape, was prompted by the Devil to make up a confession in her own bosom, as she supposed might take away her life, and thereupon sent for the Minister, and made that confession of Witch-craft which she her self had patcht up before Witnesses; and in the close she earnestly* intreated the Magistrates, and the Ministers, that she might be burnt with the rest upon Munday next. *Her confession was*, That she had covenanted with the Devil, and had become his servant, about twenty years before, when she was but a young Lass, and that he kissed her, and gave her a name, but since, he had never owned her, and that she knew no more of the works of the Devil, as she should answer to GOD, but what she said was true. But *intelligent Persons began to be jealous of the truth of that confession, and began to suspect, that out of the pride of her heart, in a desperate way, she had made up that confession to destroy her life, because she still pressed to be cut off with the rest upon* Munday. *Therefore much pains was taken on her by* Ministers, *and others, on* Saturday, Sunday, *and* Munday *morning, that she might resile*

from that confession, which was suspected to be but a Tentation of the Devil, to destroy both her soul and body, yea it was charged home upon her by the Ministers, that there was just ground of Jealousie, *that her* confession *was not sincere, and she charged before the Lord to declare the truth, and not to take her blood upon her own head. Yet stifly she adhered to what she had said* and cryed always to be put away with the rest. *Whereupon on* Munday morning *being called before the* Judges, *and confessing before them, what she formerly said, she was found guilty, and condemned to die with the rest that same day. But being carried forth to the place of* Execution, *she remained silent, during the first, second and third* Prayer, *and then perceiving that there remained no more, but to rise, and go to the* Stake, *she lift up her body, and with a loud voice cryed out.* Now all you that see me this day, know that I am now to die as a Witch by my own confession, and I free all men, especially the Ministers and Magistrates of the guilt of my blood. I take it wholly upon my self: my blood be upon my own head. And as I must make answer to the GOD of Heaven presently, I declare I am as free of Witch-craft, as any child

child: but being delated by a malicious Woman, and put in Prison, under that name of a Witch, disowned by my husband and friends, and seing no ground of hope of my coming out of Prison, nor ever coming in credit again, through the temptation of the Devil I made up that confession, on purpose to destroy my own life, being weary of it, and chosing rather to die than live, and so died. *Which lamentable story, as it did then astonish all the* Spectators, *none of which could restrain themselves from tears, so it may be to all a demonstration of* Satans *subtility, whose design is still to destroy all, partly by tempting many to presumption, and some others to despair. These things to be of truth, are* Attested *by an* Eye *and* Ear *witness who is yet alive,* a faithful Minister of the Gospel.

RELATION. X.

A True Narrative of the *Drummer* of *Ted-Worth.*

In the year 1661, *about the middle of* March a Gentleman *named Mr.* Mompesson, *in*

the County *of* Wilts, *being at a Neighbouring town called* Ludgarshal *and hearing a* Drum *beat there, he enquired of the* Bailly *of the town, at whose house he then was, what it meant. The* Bailly *told him, that they had been for some days troubled with an idle* Drummer, *who demanded money of the* Constable, *by vertue of a pretended* Pass *which he thought was counterfeit; Upon this* Mr. Mompesson *sent for the Fellow, and askt him by what authority he went up and down the Countrey in that manner with his* Drum. The Drummer answered, he had good Authoritie, and produced his Pass with a Warrant under the hands of Sir *William Cawly* and *Collonel Ayliff of* Gretenham. *Mr.* Mompesson *knowing these Gentlemens hands, discovered that the* Pass *and* Warrant *were counterfeit, and thereupon commanded the Vagrant to put off his* Drum, *and charged the* Constable *to carry him before the next* Justice of the Peace, *to be further examined, and punisht. The Fellow confessed the Cheat, and begged earnestly to have his* Drum. *Mr.* Mompesson *told him, that if he understood from* Collonel Ayliff, *whose* Drummer *he said he was, that he had been an honest man: he should have*

it

it again, but in the mean time he would secure it. So he left the Drum *with the* Baillie, *and the* Drummer *in the* Constables *hands who it seems was prevailed on by the Fellows intreaties to let him go.*

About the midst of April *following when Mr.* Mompesson *was preparing for a Journey to* London, *the* Bailly *sent the* Drum *to his House. When he was returned from that Journey, his* Wife *told him that they had been much affrighted in the Night by* Thieves *and that the House had been like to have been broken up. And he had not been at home above three nights, when the same* noise *was heard, that had disturbed his* Family *in his absence. It was a very great* Din *and knocking at his* Doors, *and the outsides of his* House. *Hereupon he got up and went about the House with a* Brace *of* Pistols *in his hands. He opened the Door where the great knocking was, and then he heard the noise at another Door. He opened that also, and went out round his house, but could discover nothing, only he still heard a strange noise, as a* thumping *and* Drumming *on the Top of his House, which continued a great space, and then by degrees went off into the Air.*

After this the noise of Thumping *and*

Drum-

Drumming *was very frequent, usually five nights together, and then it would intermit three. It was on the outsides of the house, which is most of it, of Board. It came constantly as they were going to sleep, whither early or late. After a moneths disturbance without, it came into the* Room *where the* Drum *lay, four or five nights in seven, within half an hour after they were in bed, continuing almost two hours. The sign of it just before it came was, they still heard an hurling in the Air over the house, and at its going off, the beating of a Drum, like that at the breaking up of a* Guard. *It continued in this room for the space of two moneths, which time* Mr. Mompesson *lay there to observe it. In the fore part of the night, it used to be very troublesome, but after two hours all would be quiet.*

Mistris Mompesson *being brought to bed, there was but little noise that night she was in Travail, nor any for three weeks after, till she had recovered strength. But after this civil Cessation, it returned in a rudder manner than before, and followed and vext the Youngest Children, beating their bedsteads with that violence, that all present expected when they would fall in pieces. In laying hands on them, one should feel no blows, but might perceive them to shake*

ex-

exceedingly. For an hour together it would beat on the Drum, Round-heads, *and* Cuckolds, *and* Tat-too, *and several other points of War, as well as any* Drummer *could. After this they would hear a scraping under the Childrens bed, as by something that had Iron tallons. It would lift the Children up in their beds, follow them from one room to another, and for a while haunt none particularly but them.*

There was a Cock-loft in the house, which had not been observed to have been troubled, thither they removed the Children, putting them to bed, while it was fair day, where they were no sooner laid, but their Troubler was with them as before.

On the first of November 1662. *it kept a mighty noise, and a Servant observing two boards in the Childrens room seeming to move, he bid it give him one of them; upon which the board came (nothing moving it, that he saw) within a yeard of him. The man added, nay let me have it in my hand; upon which, it was shoved quite home to him; he thrust it back, and it was driven to him again, and so up and down, to and fro, at least twenty times together, till* Mr. Mompesson *forbad his Servant such Familiarities. This was in the day time, and seen*

by

by a whole room full of people: That morning it left a Sulphurious Smell *behind it, which was very offensive. At night the* Minister *one* Mr. Craig, *and diverse of the Neighbours came to the house on a Visit. The* Minister *went to* Prayer *with them, kneeling at the Childrens Bed-side: during* Prayer-time, *it withdrew into the* Cock-loft, *but returned as soon as* Prayer *was ended, and then in sight of the Company; the Chairs walkt about the Room of themselves; the* Childrens *shoes were hurled over their head, and every loose thing moved about the Chamber. At the same time a Bed-staff was thrown at the* Minister, *which hit him on the Legg, but so favourably, that a lock of Wool could not have fallen more softly; and it was observed that it stopt just where it lighted, without rolling or stirring from the place. Mr.* Mompesson *perceiving that it so much persecuted the* young Children, *he lodged them out at a Neighbours house, taking his eldest* Daughter, *who was about ten years of Age, into his own* Chamber, *where it had not been a Moneth before. As soon as she was in bed, the disturbance began there again, continuing three weeks drumming, and making noises; and it was observed that it would exactly answer in drumming any thing that was beaten or*

called

called for. After this, the house where the Children were lodged out, happening to be full of Strangers, they were taken home, and no disturbance having been known in the Parlour, they were lodged there, where also their Persecutor found them, but then only pluckt them by the Hair, and Night-cloaths, without any other disturbance.

It was noted, that when the Noise was loudest, and came with the most sudden and surprising violence, no Dog about the house would move, though the knocking was oft so boisterous and rude, that it had been heard at a considerable distance in the Fields, and awakened the Neighbours in the Village, none of which live very near the house. The Servants sometimes were lift up with their beds, and then let gently down again without hurt, at other times, it would ly like a great weight upon their feet.

About the latter end of December 1662. the Drummings were less frequent, and then they heard a noise like the gingling of Money, occasioned as it was thought, by somewhat Mr. Mompessons mother had spoken the day before to a neighbour, who talkt of Fairies leaving money, viz. that she would like it well, if it would leave some to make amends for their trouble.

The

The night after the speaking of which, there was a great gingling of money over all the house. After this, it desisted from ruder noises, and employed it self in little Apish, and less troublesome tricks. On Christmas-even *a little before day, one of the Boyes arising out of his bed, was hit on a sore place on his heel, with the latch of the door, the pin that it was fastned with, was so smal that it was a difficult matter to pick it out. The night after* Christmas-day, *it threw the old Gentlewomans cloaths about the room, and hid her Bible among the Ashes. In such silly Tricks it was frequent. After this it was very troublesome to a servant of Mr.* Mompessons, *who was a stout Fellow, and of a sober conversation. This man lay within during the greatest disturbance, and for several nights something would endeavor to pluck his cloaths off the bed, so that he was fain to tug hard to keep them on, and sometimes were pluckt from him by force, and his shoes thrown at his head. And now and then he should find himself forcibly held, as if he were bound hand and foot: but when ever he could make use of his Sword, and struck with it, the Spirit quitted its hold. A little after these contests, a son of Sir* Thomas Bennet *whose workman the Drummer had sometimes been, came to the house, and told Mr.* Mompesson

peſſon *ſome words that he had ſpoken, which it ſeems were not well taken. For as ſoon as they were in bed, the drum was beat up very violently and loudly; the Gentleman aroſe, and called his man to him, who lay with Mr.* Mompeſſons *ſervant, juſt now ſpoken of, whoſe name was* John. *As ſoon as Mr.* Bennets *man was gone,* John *heard a ruſling noiſe in his chamber, and ſomething came to his bed-ſide, as if it had been one in Silk. The man preſently reacheth after his ſword, which he found held from him, and it was with difficulty, and much tugging that he got it into his power: which as ſoon as he had done, the Spirit left him; and it was alwayes obſerved, that it ſtill avoided a Sword. About the beginning of* January *1662. they were wont to hear a Singing in the Chimney, before it came down. And one night about this time, Lights were ſeen in the houſe. One of them came into Mr.* Mompeſſons *chamber which ſeemed blue and glimmering, and cauſed ſtiffneſs in the eyes of thoſe who ſaw it. After the Light, ſomething was heard coming up the ſtairs, as if it had been one without ſhoes. The light was ſeen alſo 4 or 5 times in the Childrens chamber; and the Maids confidently affirm, the doors were at leaſt ten times opned and ſhut in their ſight, & when they were*

opened

opened they heard a noise, as if half a dozen had entered together. After which, some were heard to walk about the Room, and one Rusled as if it had been in Silk. The like Mr. Mompesson himself once heard.

During the time of the knocking when many were present a Gentleman of the company, said, Satan, if the Drummer set thee to work, give three knocks and no more, which it did very distinctly and stopt. Then the Gentleman knockt, to see if it would answer him, as it was wont, but it did not. For further trial, he bid it for confirmation, if it were the Drummer to give five knocks and no more that night, which it did, and left the House quiet all the night This was done in the presence of Sir Thomas Chamberlain of Oxford-shire, and diverse others.

On Saturday morning, an hour before day, January 10. a Drum was heard beat upon the outsides of Mr Mompessons Chamber, from whence it went to the other end of the house, where some Gentlemen strangers lay, playing at their door, and without, four or five several Tunes and so went off into the Air.

The next night, a Smith in the Village, lying

lying with John *the Man, they heard a Noise in the Room, as if one had been shoeing of an* Horse, *and some what came, as it were with a pair of* Pincers *snipping at the Smiths* Nose *most part of the Night.*

One morning Mr. Mompesson *rising early to go a journey heard a great Noise below, where the Children Lay, and running down with a Pistol in his hand, he heard a voice crying* a Witch, a Witch, *as they had also heard it once before. Upon his entrance all was quiet.*

Having one Night played some little Trick at Mr. Mompessons *Beds feet, it went into another Bed, where one of his Daughters lay. There it passed from side to side, lifting her up as it passed under. At that time, there were three kinds of Noises in the* Bed. *They endeavoured to thrust at it with a sword, but it still shifted, and carefully avoided the thrust, still getting under the Child when they offered at it. The Night after it came panting like a* Dog *out of breath. Upon which one took a Bed-staff to knock, which was caught out of her hand, and thrown away, and Company coming up, the* Room *was presently filled, with a bloomy noisome smell, and was very hot though without fire, in a very sharp and severe*

winter. *It continued in the Bed panting and scratching an hour and a half, and then went into the next Chamber, where it knockt a little, and seemed to ratle a Chain: this it did for two or three nights together.*

After all this the old Gentlewomans Bible *was found in the Ashes the Paper side being downwards. Mr.* Mompesson *took it up, and observed that it lay open at the third Chapter of* Mark, *where there is mention of unclean Spirits falling down before our* Saviour, *and of his giving power to the twelve to cast out Devils, and of the* Scribes *Opinion, that he cast them out through* Beelzebub. *The next night they strewed Ashes over the Chamber, to see what impressions it would leave. In the morning they found in one place, the resemblance of a great* Claw, *in another of a lesser, some Letters in another, which they could make nothing of, besides many Circles, in the Ashes.*

About this time (says my Author) *I went to the house on purpose to inquire the truth of those passages of which there was so loud a report. It had ceased from its* Drumming, *and ruder Noises before I came hither, but most of the more remarkable circumstances before related, were confirmed to me there, by several of the neighbours together, who had been present at*

at them. At this time it used to haunt the Children, as soon as they were laid. They went to Bed that night I was there about eight of the clock, when a Maid-servant *coming down told us it was come. The Neighbours that were there and two* Ministers *who had seen and heard diverse times, went away: but Mr.* Mompesson, *and* I, *and a* Gentleman *that came with me went up. I heard a scratching, which was very strange, as I went up the Stairs, and when we came into the Room, I perceived, it was just behind the Bolster of the Childrens Bed, and seemed to be against the Tyking. It was as loud a scratching, as one with long nails could make upon a Bolster. There were two little* modest Girls *in the Bed between seven and eleven years of age, as I guest. I saw there hands without the Cloaths, so that they could not contribute to the Noise, that was behind their heads. They had been used to it, and had still some body or other in the Chamber with them, and therefore seemed not to be much affrighted. I standing at the Beds-head, thrust my hand behind the* Bolster, *directing it to the place, whence the noise seemed to come. Whereupon the noise ceased there, and was heard in another part of the Bed. But when I had taken out my Hand, it returned,*

and was heard in the same place as before. I had been told, that it would imitate noises and made trial by scratching several times upon the Sheets as 5 and 7 and 10 which it followed, and still stept at my number. I searcht under, and behind the Bed, *turned up the cloaths to the* Bed-cords, *graspt the* Bolster, *sounded the Wall behind, and made all search that possibly I could to find if there were any* Trick, *Contrivance, or common Cause of it: the like did my* Friend, *but we could discover nothing. So that I was then verily perswaded, and am so still, that the Noise was made by some* Dæmon *or* Spirit. *After it had scartcht about half an hour or more, it went into the midest of the* Bed *under the* Children, *and there seemed to pant like a* Dog *out of Breath very loudly. I put my hand upon the place, and felt the* Bed *bearing up against it, as if something within had thrust it up. I graspt the* Feathers *to feel, if any living thing were in them. I looked under, and every where about, to see if there were any* Dog *or* Cat, *or any other* Creature *in the* Room, *and so we all did, but found nothing. The motion it caused by this panting, was so strong, that it shook the Room and Windows very sensibly. It continued thus more then half an hour, while my* Friend *and*

I *ſtayed in the* Room, *and as long after, as we were told. During the Panting, I chanced to ſee as it had been ſomething, (which I thought was a* Rat *or* Mouſe) *moving in a Linning Bag, that hung up againſt another* Bed, *that was in the* Room. *I ſtept and caught it by the upper end with one hand, with which I held it, and drew it quite through the other, but found nothing at all in it. There was no* Body *near to ſhake the* Bag, *or if there had, no one could have made ſuch a* Motion, *which ſeemed to be from within, as if ſome living* Creature *had moved in it. My* Friend *and I lay in the Chamber, where the firſt and chief* diſturbance *had been. We ſlept well all night, but early before* Day *in the* Morning *I was awakned (and I awakned my* Bed-fellow) *by a great* knocking *juſt without our* Chamber door. *I askt who was there ſeveral times, but the knocking ſtill continued without anſwer.* At laſt, *I ſaid*, In the name of God who is it, and what would you have? *To which a voice anſwered* Nothing with you. *We thinking it had been ſome ſervant of the houſe, went to ſleep again. But ſpeaking of it to Mr.* Mompeſſon, *when we came down, He aſſured us, that* not one of the houſe lay that way, or had buſineſs,

thereabout, and that his Servants *were not up till he called them, which was after it was day. Which they confirmed, and protested, that the Noise was not made by them. Mr.* Mompesson *had told us before that it would be gone in the* midle of the Night, *and come again divers times earlie* in the Morning *about* four a Clock, *and this I suppose was about that same time. There came one* Morning *a light into the* Childrens Chamber, *and a voice crying* a Witch a Witch, *for at least an hundred times together. Mr.* Mompesson *at another time (being in the day) seing some* Wood move *that was there, as of it self,* discharged a Pistol into it, after which they found several drops of Blood on the Hearth, and in divers places of the Stair. *For two or three nights after the discharge of the Pistol, there was a calme in the house, but then it came again, applying it self to a little* Child *newly taken from the* Nurse, *which it so persecuted, that it would not let the poor* Infant *rest for two nights together, nor suffer a* Candle *in the room, but carry them away lighted up thorow the Chimney, or cast them under the* Bed. *It so scared this* Child, *by leaping upon it, that for some hours, it could not be recovered out of the fright.*

fright. So that they were forced again to put the Children *out of the house. The next night after, some-thing about* Midnight *came up the Stairs, and knockt at Mr.* Mompessons *door, but he lying still, it went up another pair of Stairs to his* Mans Chamber, *to whom it appeared standing at his Beds-foot.* The exact shape and Proportion he could not discover, *but he saith* he saw a great Body with two red glowring, or glaring eyes, which for some time were fixed steadily upon him, and at length disappear'd. *Another night* strangers *being present, it purr'd in the* Childrens *Bed like a* Cat, *at which time, the Cloaths and Children were lift up from the Bed, and* six men *could not keep them down: hereupon they removed the* Children, *intending to have ript the Bed. But they were no sooner laid in another, but the second Bed was more troubled than the first. It continued thus* Four hours, *and beat the* Childrens leggs *against the* Bed-posts, *that they were forced to arise, and sit up all Night. After this it would* empty Chamber Pots into their Beds, and strew them with Ashes from the Hearth, *though they were never so carefullie watcht. It put a long* picked Iron *in* Mr. Mompessons Bed, *and into his mo-*

Mother a naked knife upright. *It would fill Porrengers with Ashes, throw every thing about the* Room, *and keep a noise all day.*

About the beginning of April, 1663. *a Gentleman that lay in the house, had all his Money turned black in his pocket. And Mr.* Mompesson *coming one morning into his Stable, found his Horse, he was wont to ride on, laying on the ground, having one of his hinder Leggs in his mouth, and so fastened there, that it was difficult for several men to get it out with a Leaver. After this, there were some other remarkable things; but my Account goes no further. Only Mr.* Mompelson *write me word*, That afterwards the house was several nights beset, with seven or eight in the shape of Men, who as soon as a Gun was discharged, would shuffle away together into an Arbour.

The Drummer *was tryed at the* Assizes *at* Salisburg *upon this occasion. He was committed first to* Glouceſter-Gaol *for stealing, and a* Wilt-shire *man coming to see him, he ask't*, What news in Wilt-shire? *The Man answered*, He knew of none. *No, saith the* Drummer! Do you not hear of the Drumming *at a Gentlemans house at* Tedworth. That I do enough, *said the other.*

I quoth the Drummer, *I have plauged him, and he shall never be quiet, till he hath made me satisfaction for taking away my Drum. Upon information of this, the Fellow was tryed for a* Witch *at* Sarum, *and all the main circumstances, which* I *have related were sworn at the* Assizes *by the* Minister *of the Parish, and diverse others of the most intelligent and substantial Inhabitants, who had been eye and ear Witnesses of them, time after time for diverse years together.*

The Fellow *was condemned to* Transportation, *and accordingly sent away: but I know not how (it is said by raising storms, and affrighting the* Sea-men*) he made a shift to come back again. And it is observable, that during all the time of his restraint, and absence the house was quiet, but as soon as ever he came back at libertie, the* Disturbance *returned.*

He had been a Souldier under Cromwell, *and used to talk much of Gallant Books; which he had of an odd* Fellow *who was counted a* Vizzard. *Upon this occasion, I shall here add a Passage, which I had (*saith my Author*) from Mr.* Mompesson, *but yet relates to the Main purpose.*

The Gentleman, who was with me at the house

Mr. Hill

Mr. Hill, *being in Companie with one* Comton *of* Summer-set-shire, *practised Physick and pretends to strange matters, related to him this Story of* Mr. Mompessons *disturbance. The Physitian told him*, he was sure it was nothing but a Rendezvous of Witches and that for an hundred pounds, he would undertake to rid the house of all disturbance. *In persuit of this discourse, he talkt of manie high things, and having drawn my Friend into another* Room *a part from the rest of the company, said*, he could make him sensible, he could do something more then ordinary, and askt him whom he desired to see. Mr. Hill *had no great confidence in his talk, who was then manie miles distant from them at her home.* Upon this Compton took up a Looking-glass that was in the Room, and setting it down again, bid my friend look in it *which he did, and there, as he most solemnly and seriously protested*, he saw the exact image of his wife in that habit, which she then wore, and working at her Needle in such a part of the Room, *(there represented also) in which, or about which time she reallie was, as he found upon enquirie, when he came to his own house.*

The

The Gentleman averred *this to me, and he is a very sober Intelligent, and credible Person.* Compton *had no knowledge of him before, and was an utter stranger to the Person of his Wife. Thus I have written the sum of Mr.* Mompessons *disturbances, which (saith my* Author*) I had partly from his own mouth related before diverse, who had been witnesses of all, and confirmed his Relation, and partly from his own Letters, from which the order and series of things is taken. The same Particulars he writ also to* Doctor Creed; *then* Doctor of the Chair in Oxford.

RELATION. XI.

The Devil of *Geuluce* enlarged with several Remarkable Additions from an *Eye* and *Ear* witness, a Person of undoubted Honesty.

THis is that famous and notable Story of the Devil of Glenluce, *which I published in my* Hydrostaticks, anno 1672, *and which since hath been* transcribed *word by word by a Learned* Pen, *and Published in the late Book Intituled* Saducismus Triumphatus, *whom nothing but the truth thereof, and usefulness for refuting* Atheism *could have per-*

perſwaded to tranſcribe. The Subject matter then of this Story, is a true and ſhort account, of the Troubles, wherewith the Family of one Gilbert Campbel, by profeſſion a Weaver in the old Pariſh of Glenluce in Galloway, was exerciſed. I have adventured to publiſh it De Novo in this Book, firſt becauſe it was but hudled up among Purpoſes of another nature. But now I have reduced it, to it's own proper Place. Next, becauſe this Story is more full, being enlarged with new Additions, which were not in the former, and ends not ſo abruptly, as the other did.

It happened (ſays my Informer, Gilbert Campbels Son who was then a ſtudent of Philoſophy in the Colledge of Glaſgow,) that after one Alexander Agnew, a bold and ſturdy Beggar, who afterwards was hanged at Drumfries for Blaſphemy had threatned hurt to the Familie, becauſe he had not gotten ſuch an Almes, as he required, the ſaid Gilbert Campbel was often times hindered in the exerciſe of his calling and yet could not know by what means this was done. This Agnew, among many blaſphemous expreſſions had this one, when he was interrogate by the Judges, whether or not, he thought there was a God, he anſwered, he knew no God but Salt, Meal,

and

and Water. *When the Stirs, began first, there was a Whistling heard both within and without the House. And* Jennet Campbel *going one day to the* Well, *to bring home some* Water, *was conveyed, with a shril whistling about her ears, which made her say, I would fain hear thee speake, as well as Whistle. Hereupon it said, after a threatning manner, I'le cast thee* Iennet *into the* Well. *The voice was most exactlie like the Damsels voice, and did resemble it to the life. The Gentle-woman that heard this and was a witness, thought the voice was very near to her own ears, and said the Whistling was such, as Children use to make, with their small slender* Glass Whistles.

About the middle of November, *the* Foul Fiend *came on with new and extraordinary Assaults, by throwing of Stones in at the Doors, and Windows, and down the* Chimney-head, *which were of great quantity, and thrown with force, yet by* Gods Providence, *there was not one Person in the* Family *that was hurt. This did necessitate* Gilbert Campbel, *to reveale that to the* Minister *of the* Parish, *and to some other Neighbours and Friends, which hitherto he had suffered secretly. Notwithstanding of this, his trouble*

was

was enlarged; for not long after, he found often-times his Warp and Threeds cut, as with a pair of Sizzers, and not only so, but their Apparel were cut after the same manner, even while they were wearing them, their Coats, Bonnets, Hose, Shoes, *but could not discern how, or by what mean. Only it pleased GOD to preserve their persons, that the least harm was not done. Yet, in the night time, they had not liberty to sleep, something coming and pulling their bed-cloaths, and Linnings off them, and leaving their Bodies naked. Next, their Chests and Trunks were opened, and all things in them strawed here and there. Likewise the parts of their Working-Instruments, which had escaped were carried away, and hid in holes and bores of the house, where hardly they could be found again. Nay, what ever piece of Cloath, or Household-stuff was in any part of the house, it was carried away, and so cut and abused, that the Good-man was necessitate in all haste and speed, to remove and transport the rest to a Neighbours house, and he himself compelled to quite the Exercise of his Calling, whereby he only maintained his Family. Yet he resolved to remain in his house for a season; during which time, some persons about, not very Judicious, counselled him to send his Children out of the Family,*

Family, here and there, to try whom the trouble did most follow, assuring him, that this trouble was not against the whole Family, but against some one person or other in it, whom he too willingly obeyed. Yet, for the space of four or five dayes, there were no remarkable assaults, as before. The Minister hearing thereof, shewed him the evil of such a course, and assured him, that if he repented not, and called back his Children he might not expect, that his trouble would end in a right way. The Children that were nigh by being brought home, no trouble followed, till one of his Sons called Thomas that was farest off came home. Then did the Devil begin a fresh for upon the Lords day following in the afternoon, the House was set on Fire, but by the help of some Neighbours going home from Sermon, the Fire was put out, and the house saved, not much loss being done. And Munday after being spent in Private prayer, and fasting, the house was again set on Fire upon the Tuesday about nine a clock in the morning, yet by the speedy help of Neighbors it was saved, litle skaith being done

The Weaver being thus vexed, and wearied both day and night, went to the Minister of the Parish, an Honest and Godly man desiring him, to let his Son Thomas abide with him for a time, who condescended, but withal assured him that

that he would find himself deceived, *and so it came to pass, for notwithstanding that the Lad was without the Family, yet were they that remained in it, sore troubled both in the day time, and night season, so that they were forced to wake till* Mid-night, *and sometimes all the night over, during which time, the persons within the Family suffered many losses, as the cutting of their Cloaths, the throwing of Peets, the pulling down of Turff and Feal from the Roof, and Walls of the house, and the stealling of their Cloaths, and the* Pricking *of their Flesh, and Skin with Pins.*

Some Ministers about having conveened at the place, for a solemn Humiliation, *perswaded* Gilbert Campbel *to call back his Son* Thomas, *Notwithstanding of whatsoever hazard might follow. The Boy returning home, affirmed that he heard a voice speak to him,* forbidding him to enter within the House, or in any other place where his Fathers Calling was exercised. *Yet he entered, but was sore abused, till he was forced to return to the* Ministers house *again.*

Upon Munday *the* 12 *of* February, *the rest of the Family began to hear a voice speak to them, but could not well know from whence it came. Yet from Evening till Mid-night too*

much

much vain discourse was kept up with Satan, and many idle and impertinent questions proposed, without that due fear of God, that should have been upon their Spirits under so rare and extraordinary a Trial. They came that length in familiar discourse, with the Foul-Thief, that they were no more afrayed to keep up the Clash with him, than to speak to one another. In this they pleased him well, for he desired no better, than to have Sacrifices offered to him. The Minister hearing of this, went to the house upon the Tuesday, being accompanied with some Gentlemen, one James Bailie of Carphin, Alexander Bailie of Dunragged, Mr. Robert Hay, and a Gentlewoman called Mistris Douglas, whom the Ministers Wife did accompanie. At their first in-coming the Devil says, Quum Literarum, is good Latine. These are the first words, of the Latine Rudiments, which Schollars are taught, when they go to the Grammar School. He crys again a Dog. The Minister thinking that he had spoken it to him, said, he took it not ill to be reviled by Satan, since his Master had troden that path before him. Answered Satan, it was not you, Sir, I spoke it to, I meant by the Dog there, for there was a Dog standing behind backs.

This passing, they all went to Prayer, which being ended, they heard a voice speaking out of the ground, from under a Bed, in the proper Countrey Dialect, which he did counterfeit exactly, saying, Would you know the Witches of Glenluce? I will tell you them; *and so related four or five Persons names that went under a bad report. The Weaver informed the Company, that one of them was dead long ago. The Devil answered, and said,* It is true, she is dead long ago, but her Spirit is living with us in the World. *The Minister replied saying (though it was not convenient to speak to such an excommunicat and intercommuned person)* the Lord rebuke thee, Satan, and put thee to silence; *we are not to receive Information from thee, whatsoever fame any person goes under; Thou art seeking but to seduce this Family; for* Satans kingdom is not divided against it self. *After which all went to Prayer again, which being ended (for during the time of Prayer no noise or trouble was made, except once, that a loud fearful youel was heard at a distance) The Devil with many threatnings boasted and terrified the* Lad Tom, *who had come back that day with the Minister, that if he did not depart out of the house, he would set all on*

fire

fire. The Minister answered, and said, the Lord will preserve the house, and the Lad too, seeing he is one of the Family, and hath GODS Warrant to tarry in it. *The Fiend answered,* he shall not get liberty to tarry; he was once put out already, and shal not abide here, though I should pursue him to the end of the world. *The Minister replyed,* the Lord will stop thy malice against him. *And then they all went to prayer again, which being ended, the Devil said,* give me a Spade and a Shovel, and depart from the house for seven days, and I will make a Grave, and ly down in it, and shall trouble you no more. *The good man answered,* not so much as a Straw shal be given thee, through Gods assistance, even though that would do it. *The Minister also added,* God shal remove thee in due time. *The Spirit answered,* I will not remove for you, I have my Commission from Christ to tarry and vex this Family. *The Minister answered,* a Permission thou hast indeed, but God will stop it in due time. *The Devil replied, I have Sir,* a Commission, which perhaps will last longer than your own. *The Minister dyed in the* year 1655 *in* December. *The Devil had told them, that he had given*

his commission to Tom *to keep. The Company enquired at the Lad, who said,* there was something put into his pocket, but it did not tarry.

After this, the Minister and the Gentlemen arose, and went to the place, whence the voice seemed to come, to try if they could see, or find any thing. After diligent search, nothing being found, the Gentlemen began to say, We think this voice speaks out of the Children, *for some of them were in their beds. The Foul Spirit answered,* you lie, GOD shall judge you for your lying, and I and my father will come and fetch you to Hell, with Warlock Thieves: *and so the Devil discharged the Gentlemen to speak any thing, saying,* Let him speak that hath a Commission, *(meaning the Minister)* for he is the servant of GOD. *The Gentlemen returning back with the Minister, sat down near the place, whence the voice seemed to come, and he opening his mouth, spake to them, after this manner,* The Lord will rebuke this Spirit in his own time, and cast it out. *The Devil answering, said,* It is written in the 9th. of *Mark*, the Disciples could not cast him out. *The Minister replyed,* What the Disciples could not do, yet the Lord having

hightned the Parents Faith, for his own glory did cast him out, and so shall he thee. *The Devil replyed*, It is written in the 4th. of *Luke*, and he departed and left him for a season. *The Minister said*, The Lord in the dayes of his Humiliation, not only got the victory over Satan, in that assault in the wilderness, but when he came again, his success was no better, *for it is written*, *John* 14. Behold, the Prince of this World cometh, and hath nothing in me, and being now in glory, he will fulfil his promise, and GOD shal bruise Satan under your feet shortly, *Rom.* 16. *The Devil answered*, It is written, *Matth.* 25. There were ten Virgins, five wise, & five fooliſh, and the Bridegroom came, the fooliſh Virgins had no oyl in their lamps, and went unto the wise to seek Oyl, and the wise said, go and buy for your selves, and while they went, the Bridegroom came, and entered in, and the door was shut, and the fooliſh Virgins were sent to Hells fire. *The Minister answered*, The Lord knows the sincerity of his servants, and though there be sin and folly in us here, yet there is a fountain opened to the house of *David* for sin and for uncleanness,

neſs, when he hath waſhen us, and pardoned our ſins, for his Names ſake, he will caſt the unclean Spirit out of the land. *The Devil anſwered, and ſaid,* Sir you ſhould have cited for that place of Scripture, the 13 *chap. of Zech.* and ſo he began at the firſt *verſe and repeated ſeveral verſes, and concluded with theſe words,* In that day I will cauſe the Prophet, and the unclean Spirit, paſs out of the land, but afterwards it is written, I will ſmite the Shepherd, and the Sheep ſhal be ſcattered. *The Miniſter anſwered, and ſaid,* well are we that our bleſſed Shepherd was ſmitten, and thereby hath bruiſed thy head, and albeit in the hour of his ſufferings, his Diſciples forſook him *Matth. 26.* Yet now having aſcended on high, he ſits in glory, and is preſerving, gathering in, and turning his hand upon his little ones, and will ſave his poor ones in this Family from thy malice. *The Miniſter returning back a little, and ſtanding upon the Floor, the Devil ſaid,* I knew not theſe Scriptures, till my Father taught me them. *Then the Miniſter conjured him to tell whence he was. The* Foul-Fiend *replyed,* that he was an evil Spirit, come from the bottomleſs Pit of Hell, to vex this houſe,

and

and that Satan was his Father, *and presently there appeared a naked hand, and an arm from the Elbow down, beating upon the Floor till the house did shake again, and also he uttered a most fearful and loud cry saying*, come up Father come up, I will send my Father among you, See there he is behind your backs. *The Minister said I saw indeed an hand, and an arm, when the stroak was given, and heard. The Devil said to him*, Saw you that? It was not my hand, it was my Fathers: my hand is more black in the loof. *O said* Gilbert Campbel, *that I might see thee, as well as I hear thee! Would you see me, says the* Foul-Thief; Put out the Candle, and I shal come butt the house among you like fire balls. I shall let you see me indeed. Alexander Bailie *of* Dunraget *says to the Minister, let us go ben, and see if there be any hand to be seen. The Devil answered, No*, let him come ben alone; he is a good honest man, his single word may be believed. *About this time the Devil abused Mr.* Robert Hay *a very honest Gentleman very ill with his Tongue, calling him* Witch *and* Warlock. *A little after the* Devil *cryes (It seems out of* purpose *and in a* purpose *) a* Witch, *a* Witch, *ther's*

Ther's a Witch sitting upon the Ruff, take her away: *he meant a Hen sitting upon the balk of the House.*

These things being Past, all went to Prayer during which time he was silent. Prayer being ended, the Devil answered and said, If the Goodmans Sons prayers at the Colledge of *Glasgow*, did not prevail with GOD: my father and I had wrought a mischief here ere now. *To which Alexander Bailie of Dunraged replied*, well, well, I see you confess there is a God, and that prayer prevails with him; and therefore we must pray to God and commit the event to him. *To whom the Devil replied, yea Sir*, you speak of prayer with your broad lipped Hat, *(for the Gentleman, had lately gotten a Hat in the fashion with broad lipps)* I'le bring a pair of Shears from my Father, which shal clip the lipps of it a little. *Whereupon he presently imagined, that he heard and felt a pair of Shears, going round about his Hat, which caused him lift it, to see if the* Foul-Theif *had medled with it,*

During this time, several things but of less moment passed, as that he would have *Tom* a Merchant, *Rob* a Smith, *John* a Minister, and *Hue* a Lawier, *all which in some*

measure

measure came to pass. As to Jennet *the Goodmans Daughter he cryes to her,* Jennet Campbel, Jennet Campbel, wilt thou cast me thy Belt. Quoth she, what a widdy would thou do with my Belt? I would fain (*says he*) fasten my loose bones closs together with it. *A younger Daughter sitting basking her Puppies, as young Girls use to do, being threatned by the* Fiend, *that he would ding out her harns, that is brain her, answered without being concerned,* no if God be to the fore, *and so fell to her work again. The Good Wife of the house having brought out some bread was breaking it, to give every one of the Company a Piece. Cryes he,* Grissel Wyllie, Grissel Wyllie; give me a peice of that hard bread (*for so they call their* Oat Cakes) I have gotten nothing this day, but a bit from *Marrit, that is as they speak in that Countrey* Margaret. *The Minister said,* beware of that, for it is a sacrificing to the Devil. *The Girle was called for, and asked if she gave him any hard bread, no says she,* but when I was eating my due piece this morning, something came and cliekked it out of my hand.

The Evening being now far spent, it was thought fit, that every one should withdraw to

his

his own home. Then did the Devil *cry out fearfully, let not the Minister goe home, I shall burn the house if he go, and many other ways did he threaten. After the Minister had gone foorth:* Gilbert Campbel *was very instant with him to tarry, whereupon he returned, all the rest going home. When he came into the house, the* Devil *gave a great gaff of laughter:* you have now Sir done my bidding. Not thine, *answered the other,* but in obedience to God, have I returned to bear this man companie whom thou doest afflict. *Then did the Minister call upon God, and when prayer was ended, he discharged the Weaver, and all the Persons of the Familie, to speak a word to the* Devil, *and when it spake, that they should only kneel down, and speak to God. The* Devil *then roared mightily, and cryed out,* What? Will ye not speake to me, I shall strike the bairns and do all manner of mischief. *But after that time no answer was made to it, and so for a long time no speech was heard. Several times hath he beat the Children in their Beds, and the claps of his* Ioof *upon their* Buttocks *would have been heard but without any trouble to them. While the Minister and Gentle-men were standing at the Door readie to goe home, the Ministers*

Wife

Wife, and the Good-Wife were within, Then cryed Satan, Griffel put out the Candle. *Sayes she to the Ministers Wife, shall I do it? No says the other, for then you shal obey the* Devil. *Upon this he cryes again with a louder shout,* Put out the Candle. *The Candle still burns. The third time he cryes,* Put out the Candle, *and no obedience being given to him, he did so often reiterat these words, and magnify his voice, that it was astonishment to hear him, which made them stop their ears they thinking the sound was just at their ears. At last the Candle was put out. Now sayes he* I'le trouble you no more this Night. *I must insert here, what I heard from one of the Ministers of that Presbytrie, who with the rest were appointed to meet at the* Weavers *house, for prayer, and other exercises of that kind. When the day came, five only met. But before they went in, they stood a while in the* Croft, *which layes round about the house, consulting what to do. They resolved upon two things, first, there should be no words of Conjuration used, as commanding him in the Name of* GOD *to tell whence he was, or to depart from the Familie, for which they thought they had no call from* GOD. *Secondly*

that

that when the Devil spake, none should answer him, but hold on in their worshipping of GOD, and the duties they were called to. When all of them had prayed by turns, and three of them had spoken a word or two from the Scripture, they prayed again, and then ended, without any disturbance. When that Brother who informed me, had gone out, one Hue Nisbit, *one of the company, came running after him, desiring him to come back, for he had begun to whistle. No, sayes the other,* I tarried as long as GOD called me, but go in again I will not.

After this, the said Gilbert *suffered much loss, and had many sad nights, not two nights in one week free, and thus it continued till* April; *from* April *to* July, *he had some Respite and ease, but after, he was molested with new assaults; and even their Victuals were so abused, that the Family was in hazard of starving, and that which they eat gave them not their ordinary satisfaction, they were wont to find.*

In this sore and sad affliction Gilbert Campbel *resolved to make his Addres to the Synod of Presbyters, for Advice and Counsel what to do; which was appointed to conveen in* October 1655. *namely, whether to forsake the house or not? The Synod by their* Committy

mitty *appointed to meet at* Glenluce *in* February 1656. *thought fit that a* solemn Humiliation *should be kept through all the Bounds of the Synod; and among other causes, to request GOD in behalf of that afflicted Family; which being done carefully, the event was, that his troubles grew less till* April, *and from* April *to* August, *he was altogether free. About which time the Devil began with new assaults, and taking the ready Meat that was in the house, did sometimes hide it in holes by the door-posts; and at other times did hide it under the* Beds, *and some times among the Bed-cloaths, and under the Linnings, and at last, did carry it quite away, till nothing was left there, save Bread and Water. This minds me of a small passage, as a proof of what is said. The Good-wife one Morning making* Pottage *for the Childrens Break-fast, had the Tree-plate wherein the meal snatcht from her quickly. Well says, let me have the plate again. Whereupon it came flying at her, without any skaith done. 'Tis like, if she had sought the meale too, she might have got it; such is his civility when he is entreated. A small homage will please him ere he want all. After this he exercised his malice and cruelty against all persons in the Family, in wearying*

them

them in the Night time, by stirring and moving thorow the house, so that they had no rest for Noise, which continued all the Moneth of August *after this manner. After which time the* Devil *grew yet worse, by* roaring, *and* terrifying *them by* casting of Stones, by striking them *with staves on their Beds in the Night-time. And upon the* 18. *of* September *about Midnight he cryed out with a loud voice,* I shall burn the house. *And about* 3. *or* 4. *Nights after, he set one of the Beds on fire, which was soon put out, without any prejudice, except the Bed it self.*

Thus I have written a short and true account of all the Material Passages which occurred. To write every particular, especially of lesser Moment, would fill a large Volum. The Goodman lived several years after this, in the same house: and it seems, that by some conjuration or other, the Devil suffered himself to be put away, and gave the Weaver *a peaceable habitation. This* Weaver *has been a very Odd man, that endured so long these marvellous disturbances.*

RE-

RELATION. XII.

Anent *Mother Jackson* her VVitch-Craft.

THis Story hath as much certainty with it, as any Human Story can have. The Author that writs it is a Famous Minister of the Gospel, and attested by famous Witnesses. This Woman was arraigned and condemned at Newgate for bewitching one Mary Glover a Marchants Daughter in Themes-Street. One Doctor Boncraft did inform Judge Anderson then Lord Chief Justice, that the said Mother Jackson was wronged and that the Maid did counterfeit. Whereupon the Lord Chief Justice gave order to Sir John Crook then Recorder of London to make trial of them in his Chamber at the Temple. The Maid being sent for came with her Mother and diverse of her Neighbours: and about an hour after, the Witch was sent for, and was brought in disguised like a countrey-market-Woman, with a mufflet hiding her face, and an old Hat, and a short Cloack, spattered with mire. When she entered the Chamber the Maid suddenly fell down backward upon the floor, with her eyes drawn into her head, her tongue toward

her

her Throat, her Mouth drawn up to her Ear: her Bodie became stiff, and senseless. Her Lips being shut close, a plain and audible voice came out of her Nostrills, saying Hang her, Hang her. Then did the Recorder call for a Candle, and a sheet of Paper, and held the paper flaming to her hand, till her hand did blister. The blister did break, and water came out, which dropt down upon the Floor, the maid lying still and senseless as a dead body, with the voice coming out of her Nostrills saying hang her, hang her. Then the Recorder called for a long Pin, which he held in the Flame of the Candle, till it was very hot, and thrust the head of it into her Nostrills to see if that would make her Neese, Wink, or bend her brows, or stir her head, which she did not, but lay still as one dead, and senseless. Then I told the Recorder (saith my Author) that I had often prayed with the Maid, and that when I did conclude with the LORDS Prayer, the Maid, as soon as I said (but deliver us from all evil) was tost up, and shaken as if a Mastive Dog should take a little Curr into his mouth, and shake him. Then the Recorder bad the Witch say the Lords Prayer, which she did till she came to [illegible] words, But deliver us from evil, [illegible]

she skipt over and would by no means be brought to say them. Then they had her rehearse the Articles *of the* Christian Faith, *which she did, till she came to these words* (our Lord) *but would by no means be drawn to confess that* Jesus Christ *was* Our Lord. *I told the* Recorder *also that when the Maid was in her senseless and dead fits, if the* Witch *did but lay her hand upon her, she was tost and thrown towards her. Thereupon the* Recorder *caused the Maid to be taken up, and layed upon a Bed, and cloaths to be layed upon her, especially her head, because she should not see, nor hear. Then he made signes to the women to stand round about the Bed, and that the* Witch *should stand among them and that everie one should lay hands one her softly, which they did, and the Maid did not stirr, till the* Witch *laid her hand upon her. Then all the Cloaths were thrown off, and the Maid tost towards her. Whereupon the* Recorder *looking upon the* Witch *said,* Lord have mercy upon thee, Woman, *and sent her to* New-gate. *Then as soon as she was gone, the voice that came out of the Maids Nostrils ceased, and she came to her self, and went home with her Mother.*

About 3 *Weeks or a Moneth after the Witch*

was condemned, the Maid *continued every second day in most strange and fearful Fits, and Torments. The* Recorder *hearing of it, did blame me, and all the Ministers of* London. *And told me, that we might all of us be ashamed to see a* Child of God *in the* Claws of the Devil, *without any hopes of deliverance, but by such means as GOD had appointed,* Fasting *and* Prayer.

Within few dayes after, it pleased GOD to make me an instrument to draw five Ministers, and other good Christians together to set a day a part, and to joyn with me, in that holy exercise, wherein we continued from morning till after Candle lighting. Then on a sudden, after a fearfull conflict which did much amaze some, and caused them to cry with a confused Noise, Jesus help, Jesus save, *the* Maid *did start up out of a* Wand-Chair, *where she sat, and with her strength did lift me up with her, I kneeling behind her, and holding her in my Arms, she did throw white Froth out of her throat and mouth round about the Chamber, and on a sudden fell down into the Chair, as one truely dead, with her head hanging down into the Chair, her neck, arms limber and souple, which before were stiff as a frozen thing: Then suddenly life came into her whole Body, and her*

eyes which were drawn into her head, and her Tongue, which was pulled into her throat came into their right place. Then she looked up with a chearful countenance round about the Chamber, and with a loud voice spake, saying, O he is come, he is come, the Comforter is come, the Comforter is come, I am delivered, I am delivered. *Her Father hearing these words, wept for joy, and with a faultring voice, said,* O these were her grand Fathers words, *when he was at the Stake, the fire crakling about him. It seems he died a* Martyr *in* Queen Maries *time. Then she kneeled down, and offered a sweet evening sacrifice of Thanks and Praise to GOD for her deliverance, till her voice grew weak. Then did the Minister speak to her to forbear, and let one of them end the day with thanksgiving. And in regard that I (saith the* Minister) *had begun the day with prayer, the Companie desired me to make an end with Thanksgiving. This being done, care was had of her, to put her to some Minister for a year, least Satan should assault her again. And by common consent she was put to me, and I took her home to my own House, for being my servant for that time, and her* Mother *and* Sister, *and* Lodged *them at my* House *in great*

Saint Helens. *Which then was my living This Relation was publisht in the year* 1642. *by the Minister, whose name is* Lewes Hughes *and is yet to be seen in* Print.

RELATION XIII.

King *Duff* the 78 King of *Scotland* Bewitched.

THough this be well known to all who read our Scots Historie*s, yet it will not be amiss to insert it here, as in its own place, for their sake especially who have not heard of it. While the* King *was about the setling of the Countrey, and punishing the Troublers of the Peace, he began to be sore afflicted in his Body with a new and unheard of Disease, no Causes of his Sickness appearing in the least. At length, after that several Remedies and Cures were made use of to no purpose, a Report is spread, the Authors thereof being uncertain, that the* King *was brought to that sickness and Trouble by Witches. This suspicion arose, from an unusual Sweating he was under, his Body pining and withering away by little and little and his strength failling day by day. And since all his Physicians, had done their utmost, and*

yet

yet no appearance of recovery, it was supposed his case was extraordinary, therefore all men being vehemently intent upon the Event, news came to Court *that* Night-meetings *were kept at* Forres *a Town in* Murray, *for taking away the life of the* King. *This was presently received and believed for Truth, because no other thing did occurr for the present more probable. Whereupon Trusty and Faithful men are presently sent away to one* Donald *Governour of the Castle there, in whom the* King *had the greatest Trust and Confidence. This man having gotten some knowledge of the business from a certain young* Wench, *whose Mother was under a bad report of being skilful in this* Black-Art, *found out and discovered the whole matter. The young* Harlot *is taken, because she had spoken some words rashly anent the* Kings *sickness, and that within a few dayes his life would be at an end. Some of the Guard being sent, found the Lasses Mother, with some Haggs, such as her self, roasting before a small moderate fire, the* Kings Picture made of Wax. *The design of this horrid Act, was that as the Wax by little and little did melt away, so the* Kings Body *by a continual sweating, might at last totally decay. The* Waxen-Image *being found and broken, and those old* Haggs *be-*

ing punished by death, the King *did in that same moment recover. Compare this with the first Relation, and you will find them jump and agree exactly.*

RELATION XIV.

The Apparition of *Edward Avon*, to his Son in Law *Thomas Goddard.*

THomas Goddard *of* Marleburgh *in the* County *of* Wilts, *Weaver; on the ninth of* November 1674 *going to* Ogburn, *at a* Style *on the Highway about nine in the morning, met the* Apparition *of his* Father in Law, *one* Edward Avon *of this Town Glover, who dyed in* May *last, having on to appearance, the same Cloaths, Hat, Stockings, and Shoes he did usually wear when he was living, standing by, and leaning over that Style. Which when he came near, the* Apparition *spake to him with an audible voice, these words,* Are you afraid? *To which he answered,* I am, thinking on one who is dead and burried whom you are like. *To which the* Apparition *replyed with the like voice.* I am he you were thinking on, I am *Edward Avon* your Father in Law, come near to me, I will do you no harm. *To which* Goddard *answered,* I trust in him that bought my Soul with his precious blood, you shal do me

me no harm. *Then the Apparation said,* How stand Cases at home? Goddard askt what Cases? *Then it askt him,* how do William and Mary, *meaning as he conceived his Son* William Avon, *a* Shoe-Maker *here, and* Mary *his Daughter, the said* Goddards *wife. Then it said,* What? Taylor is dead, *meaning as he thought one* Taylor *of* London, *who married his Daughter* Sarah, *which* Taylor *dyed about* Michaelmas *last. Then the* Apparition *held out his hand, and in it as* Goddard *conceived,* 20. *or* 30 *shillings in Silver, and then spake with a loud voice,* Take this money, and send it to *Sarah* for I shut up my Bowels of Compassion toward her in my life time, and now here is somewhat for her. *And then said,* Mary (*meaning the said* Goddard's *Wife, as he conceived*) is troubled for me, *but tell her* God hath shewed me Mercy contrary to my deserts. *But the said* Goddard *answered, In the name of Jesus I refuse all such money. Then the* Apparition *said I perceive you are afraid, I will meet with you some other time. And immediately it went up the Lane to his appearance. So he went over the same Style, but saw it no more that day.*

He saith, the next night about 7. *of the Clock, it came & opened his Shop windows and stood in*

the

the like Cloaths, looking him in the face but said nothing to him. *And the next Night after, as* Goddard *went forth into his Back-side with a Candle light in his hand, it appeared to him again in the same shape, but he being in fear, ran into his house, and saw it no more then.*

But he saith, that on Thursday the 12. instant, as he came from *Chilton*, riding down the Hill between the Mannor-house and Axfoord-Farm-Field, he saw some what like a hare crosing his way, at which his Horse frighted, threw him into the Dirt, *and as soon as he could recover on his Feet, the same* Apparition *there met him again in the same habit, and there standing about eight foot directly before him in the way, spake again to him with a loud voice:* Source (*a word he commonly used when living*) you have stayed long, *and then said to him*, Thomas, bid *William Avon* take the Sword that he had of me, which is now in his House, and carry it to the Wood, as we go to *Alton*, to the upper end of the Wood, by the way side, for with that Sword I did wrong thirty years ago, and he never *prosper'd* since he had that *sword*. And bid *William Avon* give his sister *Sa-*

rah

rah twenty ſhillings of the money which he had of me. And do you talk with *Edward Laurence*, for I borrowed twenty ſhillings of him ſeveral years ago, and did ſay I had payed him, but I did not pay it him; and I would deſire you to pay him twenty ſhillings out of the Money which you had from *James Elliot*, at two payments. *Which money the ſaid* Goddard *now ſaith was five pounds, which* James Elliot *a* Baker *here owed the ſaid* Avon *on Bond, and which he the ſaid* Goddard *had received from the ſaid* Elliot *ſince* Michaelmas *at two payments*, viz. 35. *ſhillings at one, and* 3 *pound* 5 *ſhillings at another payment. And it further ſaid to him, tell* Margaret *(meaning his own Wife as he conceived)* that I would deſire her to deliver up the little *money* which I gave to little *Sarah Taylor* the Child, or any one ſhe will truſt for it. But if ſhe will not, ſpeak to *Edward Laurence* to perſwade her. But if ſhe will not then, tell that I will ſee her very ſuddenly. And ſee that this be done within a twelve moneth, and a day after my deceaſe, and peace be with you. *And ſo it went away over the Rails into the Wood there in the like manner, as any man would*

would go over a Style to his apprehension, and so he saw it no more at that time. And he saith, that he paid the twentie shillings to Edward Laurence *of this town, who being present, now doth remember, he lent the said* Avon *twentie shillings about twentie years ago, which none knew but himself and his Wife and* Avon *and his wife, and was never paid it, again before now by this* Goddard.

And this Goddard *further says, that this verie day by Mr.* Majors *order, he with his* Brother in Law William Avon *went with the* Sword, *and about Nine a Clock this Morning, they laid down the* Sword *in the* Copse *near the place the* Apparition *had appointed* Goddard *to carry it: and then coming away thence,* Goddard *looking back, saw the same* Apparition *again in the like habit as before. Whereupon he called to his* Brother in Law. *and said, Here is the* Apparition *of our Father, who said,* I see nothing. *Then* Goddard *fell on his knees, and said,* LORD open his eyes that he may see it, if it be thy blessed Will. *And the* Apparition *to* Goddards *appearance, beckned with his hand to come to it. And then* Goddard *said*, In the Name of the Father, Son, and Holy Ghost, what would you have me to do? Then

Then the Apparition said to him, Thomas take up the Sword and follow me. *To which he said*, should both of us come, or but one of us? *To which, it answered*, Thomas, do you take up the Sword. *And so he took up the Sword and followed the* Apparition *about ten* Poles *in length further into the* Copse, *and then turning back, he stood still about a* Pole *and a half from it, his* Brother in Law *staying behind at the Place where they first laid down the* Sword. *Then* Goddard *laying down the* Sword *upon the Ground saw something stand by the* Apparition *like a* Mastiff-Dog *of a Brown Colour. Then the* Apparition *coming towards* Goddard, *he stept back about two steps. And the* Apparition *said to him*, I have a permission to you, and a Commission not to touch you: *And then it took up the* Sword, *and went back to the Place, at which before it stood, with a* Mastiff-Dog *by it as before, and pointed the top of the* Sword *into the Ground, and said*, In this place lies buried the Bodie of him, whom I murdered in the year 1635. Which is now rotten and turned to Dust. *Whereupon* Goddard *said*, I do adjure you in the name of the Father, Son, and Holy Ghost

Ghost, when did you commit this Murder. *And it said*, I took Money from the Man, and he contended with me, and so I murdered him. *Then* Goddard *askt him*, who was Confederate with him in the said Murder? *And he said*, None but my self was accessory thereto. *Then* Goddard *said*, What would you have me to do in this thing? *And the* Apparition *said*, This is, that the World may know that I murdered a Man, and buried him in this place in the year 1635.

Then the Apparition *laid down the* Sword, *on the bare ground there, whereon grew nothing, but seemed to* Goddard *to be as a Grave sunk in. And then the* Apparition *rushing further into the* Copse, *vanished, and saw it no more. Whereupon* Goddard *his Brother in Law* Avon, *leaving the Sword there, and coming away together*, Avon *told* Goddard *he heard his voice, and understood what he said, and heard other words distinct from his, but could not understand a word of it, nor saw any* Apparition *at all. Which he now also present affirmeth, and all which the said* Goddard *then attested under his hand, and affirmed, he* will depone the same, when he shall be thereto required.

RE-

RELATION XV.

Some observable Passages of GODS Providence to a Godly Minister, in giving him full clearness concern-in *Bessie Graham*, suspect of Witch-craft.

SHE was apprehended about the end of August 1649. *upon some threatning words, she had spoken in her drunkenness to* John Rankins *Wife in* Kilwinning. *Whereupon the poor Woman ten dayes after took Sickness, and shortly died. She was imprisoned in the Steeple, for the space of thirteen weeks, all which time I (the Minister) repared to her, but found her still more and more obdured. In all her discourses she was so subtile, that not only I could get no advantage by her words, but sometimes she made me think, that she was an innocent Woman; so that I was much grieved for her hard usage, if it could have been helped, and had my own secret Wishes, she had never been medled with. Yea, if she could have made an escape, I being innocent of it, I could have been glade: for I feared much, that all we could get proven on her, would not have*

been

been a sufficient ground, for the Civil Magistrate, *to give a warrant, for putting her to an* Assize. *Or if they had given a warrant I feared the* Assize *would not condemn her unless I had advised them thereto, wherein I was not clear, so that she should have been set at Libertie, and I blamed for it, by reason of my not advising the* Assize *to condemn her. At this nick of time one* Alexander Bogs *skilled in searching the* Mark, *came, being often sent for, and finds the* Mark *upon her* ridge-Back, *wherein he thrust a* great Brass Pin, *of which she was not sensible: neither did any blood follow, when the* Pin *was drawn out. I lookt upon this but as a small evidence, in respect of what I found afterwards: yet this some-what inclined the* Judges *to send the* Process *to* Edinburgh, *though there were small hopes of obtaining a* Commission *for putting her to an* Assize. *My fears deceived me, for I was informed that a Commission was granted, though with difficulty. But here my strait was augmented, for the chiefest man in the* parish *refuseth to meet professing he thought all that was proven on her, were but* Clatters. *And I was informed, that others of the* Judges *did say little less. However, I, my self could not but think her guilty: Yet if the* Assize *had*

put

put her to it, I was not so clear to advise them, by Reason, that the things were proven but by one Witness. This put me to manie thoughts and Prayers, wherein I did engadge my self to GOD, that if he should find out a way for giving me, and the Assize full clearness, either by her own Confession or otherwise, I should remarke it as a singular Favour, and special Mercy. This Resolution I did often reiterate, Lord make me mindful of it. *After a short time,* Providence *brought to light an unexpected Presumption of her guiltiness, which did convince me more, than any of the rest. Upon Wednesday the* 28 *of* November *in the evening I went to exhort her to a confession, with* Alexander Sympson *the* Kirk-Officer, *and my own servant with me: After labouring with her in vain, we leave her. But when I came to the stair-head, I resolved to halt a little to hear what she would say. Within a very short space, she begins to discourse, as if it had been to some body with her. Her voice was so low, that I could not understand what she said, except one sentence, whereby I perceived, she was speaking of somewhat I had been challenging her of, and she had denyed. After she had spoken this, after a little while, I hear another voice, speaking and whispering, as it*

were

were conferring with her, which presently I apprehended to be the Foul-Fiends *voice: but being uncertain, if those who were with me had heard it, so as they could give testimony concerning it, & not daring to ask them, least she hearing our whispering should have spoken no more, I resolved to stand a little longer, she having kept silence a time, upon occasion, as I thought of some little din amongst us, at our hearing of an uncouth voice. She began to speak again, and before she had well ended, the other voice speaketh as it were a long sentence, which though I understood not what it was, yet was so low and ghostie, that I was certainly perswaded that it was another voice than hers. Besides, her Accent and manner of speaking was, as if she had been speaking to some other: and that other voice, to my best remembrance, did begin before she had closed, so that two voices were to be heard at once.*

By *this time fear took hold on* Alexander Sympson, *being hindmost in the Stair, and thereby he cries out. I did exhort him with a loud voice not to fear; and so we came all of us down the stair,* blessing GOD that had given me such a clearness in the business. *They both who were with me declared,* They had heard the uncouth how voice, both the

the times. *Within a quarter of an hour I go up again, with two or three able men with me, and brought her down to the School, having placed six men to watch, where she remains at the time of my Writing hereof,* November 30. *obstinate and obdured, and I fear she shall be so to her death.*

Some special Providencies I observed in all these.

First, That however we knew nothing at our first apprehending of her, but only that she was of a bad report, and had some boasting words to John Rankings *wife, after which she dyed shortly, yet partly more and more light brake up until so many Presumptions were proven on her, as the* Civil Magistrate *did judge it equitable to put her to an* Assize. (2) *That* Alexander Bogs *came and found the* Mark *upon her, at that very nick of time, when there was an inclination to let her go free: which though it did not say much, yet it was a mean to keep her still in Prison.* (3) *That a Commission was granted upon more slender grounds, than any which had been granted before: and that the* Lord *keeped up the greatest evidence of her guilt, untill the* Commission *was obtained, and*

the day for the Assize *appointed.* (4) *That the* Commission *being granted, I was in a great Strait, what to do, no less being presented to me than her* Blood-guiltiness, *if I should advise to condemn her, and the sparing of an* enemy *to* GOD, *if I should not advise. This made the mercy, in giving me so full clearing the more acceptable.* (5) *That* GOD *did make all other means misgive which I did use, untill he should clear me by these, wherein more of himself was soon.* (6) *That before he gave me clearing, I was made to engadge my self, to a special* Observation *of his most remarkable Providences towards me.* (7) *That I had often thoughts to use these means of trying her, by going to watch in the night, if I could hear the* Devil *and her conferring together, but was always hindred untill this time, having no such resolution, when I was coming out from her, but only a present purpose to stand but a little, not thinking to hear any thing of this kind, and if she had not presently begun to speak, I would have gone away.* (8) *That I my self was present at the hearing of their conference. If it had been any other, I would neither have been so fully satisfied my self, nor yet others who should hear of it.* (9) *That not only I, but two with me did hear also, which will make a legal proof.* (10) *That I*

was

was born up with courage all the time acting Faith in GOD, *that the* Foul *Spirit should not have power to do us harm, though he was so near unto us.* (11) *That I heard as much as did give full clearing, that it was another voice, though I could not get any of the words understood. The* Lord *thinking it sufficient to loose me out of my strait, though he would not satisfy my Curiositie.* (12) *Though I could not get the words understood, yet there was as much evidence as made it clearly appear, it was another voice than hers.*

As first, that we heard twise. And (2) *that three of us did so think.* (3) *That I was in courage, and so my judgement not jumbled by any fearful apprehensions.* (4) *That the* Accent *and way of her discourse, and in what we did understand of it, was not after the manner, how one regrates a thing to himself, but of one conferring with another.* (5) *That the other Voice was to my certain hearing of a different* Accent *from hers, so* hollow *and* ghoustie, *that it was as easie to me to put a difference between them in the mean time, as between the Voice of a Man and the Voice of a Child.* (6) *That to my best Remembrance the* Uncouth Voice *began before she ended, so that two Voices were to be heard at*

once. Lastly, Alexander Sympson understood their language, and afterward did depone the words judicially.

It is good (1) For folk to hold on in doing of dutie, though they foresee insuperable difficulties before they come to the end of it. Let a man go on till he come to the difficulty, and ere he come that far on, GOD will remove it. (2) Its good in asking Mercies to engadge the heart to some duties of thankfulness, upon the granting of them. (3) How zealous is the Devil to get Souls damned. That though he be of an excellent substance, of great natural Parts, long Experience, and deep understanding, yet he will so far inslave himself to poor Miscreant Bodies, as to be ready at their call, to discourse and keep Company with them, that at the last he may get them. (4) How serviceable and trustie so ever the Devil seems to be unto Witches, yet he cares not to insnare them at the last: for he could not but know, that we were waiting on to hear him and her: so that on purpose he hath entered in discourse with her, that she might be taken in the Grin.

I come to some other remarkable passages concerning Elizabeth Graham before her death, giving evidence that she was most guilty of Witchcraft, though she died obstinate, and would not con-

confeſs. Upon Saturday *night*, November 13 *ſhe ſeemed to incline to a Confeſſion, and promiſed to* William Wat *to tell me to morrow after Sermon all that was in her heart. At which time, I had none with me, but* William Wat. *When I ſpake with her,* She regrated her miſpent time, but eſpecially her malice towards my ſelf; *which ſhe affirmed the Devil tempted her to. All which time ſhe ſpake with a very low voice, that although I deſired her to ſpeak out, we could ſcarcely hear her. Whereupon, I enquired the Reaſon, why ſhe was not able to ſpeak louder? She replyed,* that when ſhe ſet her ſelf to ſpeak any thing that was for her Souls good, ſhe dought not get ſpoken. *Theſe were her words* But if ſhe would ſcold and flyte, as ſhe uſed to do, the Devil would give her ſtrength enough to ſpeak as loud as ever ſhe did. *Within a little I poſed her, if ſhe was guilty of* Witch-Craft? *She ſtareth with her eyes by me, firſt to the one ſide, and then to the other: at which time, I think certainly ſhe ſaw the* Devil. *For immediately after, ſhe began to rail upon me, although ſhe had confeſſed her malice at me, was partly the cauſe of her greateſt grief, and ſtill as ſhe went on in railling, her voice became ſtronger and ſtronger,*

er, till at last, she spake as loud as ever she did.

Upon Munday *before noon, she was most bitter in her Language. I posed her, what grounds of confidence she had, if it would be well with her Soul? She answered,* she had no grounds yet; for she had lived a wicked woman, and had not yet repented; but she hoped, she would get Heaven, and get repentance, and a change wrought in her: and though she was to live but a short while, she was sure of it, and that I would soon see it. *I thought in the mean time she had spoken that in her rage. But after, I perceived the Devil and she had an further design in it, as appears by what follows. That same day afternoon they came, and told me, that she had fallen to pray, and had many gracious words, expressing her own vileness, and the sense she had of GODS Mercy, and with tears, in which strain she continued till after supper. I came then to see her, at which time she was continuing still as before in aggreging her sin, and guilt, and shewing her hopes of Salvation, and her desire to die, and all along she had such pithy expressions, and* Scripture *so often, and plentifully cited, that I was put to wonder; considering that I had ever found her*

her altogether ignorant of the grounds of Religion, both before and after she was put into Prison.

After I had wondered at it a while, without speaking to her, considering what she had foretold so confidently before noon, I concluded in my own mind, that it was a draught between the Devil and her, to fenzie Repentance in such an odd way, that we might be deceived; being made to think, that she was not a Witch, else she would confess it, seing GOD had given her Repentance.

Whereupon I seriously considering the matter, I posed her of guiltinesse, she confessed all the particulars of the Processe, which did not certainly conclude her to be a Witch, but for the rest of the particulars, she denyed, as also the Crime of Witch-craft it self. However, she said, she knew she would die, and desired not to live; and she thought we would be free before GOD of her blood, because, that however she was free, yet there were so many things deponed against her, that though it was hard for us to think otherwise of her than we did, yet she knew well enough her own innocency.

Thus I have written all these particulars, as I found them in the Authentick Record written by the Ministers own hand. She was soon after executed, and died without any acknowledgement of Witchcraft.

RELATION XVI.

Anent the Apparition of *Sir George Williers.*

Some few days before the Duke *of* Buckingham *went to* Portsmouth *where he was Stabbet by* Felton, *the* Ghost *of his Father* Sir George Williers *appeared to one* Parker, *a religious and sober man, who had been a servant to the said sir* George, *but now servant to the* Duke *his Son, he appeared to him (I say) in his Morning-Chamber-Gown, and charged him to tell his Son that he should decline that Employment and Design, he was going upon, or els he would certainly be murdered.* Parker *promised to the Apparition to do it. The* Duke *making preparations for his Expedition, the Apparition came again to* Parker, *taxing him very severely for his breach of Promise, and required him not to delay the acquainting his* Son *of the danger he was in.*

Then

Then Parker *the next day tells the* Duke, that his Fathers Ghoſt had twice appeared to him, and had commanded him, without any further delay, to give him that warning. *The* Duke *ſlighted it, and told him, he was an old* Doting Fool. *That night the Apparition came to* Parker *a third time, ſaying,* Parker thou haſt done well in warning my Son of his danger, but though he will not yet believe thee, Go to him once more however, and tell from me by ſuch a Token (*naming a private token*) which no body knows but only He and I, that if he will not decline this Voyage, ſuch a Knife as this is (*pulling a long Knife out from under his Gown*) will be his Death. *This Meſſage* Parker *alſo delivered the next day to the* Duke, *who when he heard the private Token, believed he had it from his* Fathers Ghoſt. *Yet ſaid he, that his honour was now at the* Stake, *and he could not go back from what he had undertaken, come Life come Death. This paſſage,* Parker *after the Dukes Murder communicated to his fellow Servant* Henry Celey, *who told it to a Reverend Divine a Neighbour of mine (ſaith my Author) from whoſe Mouth I have it. This* Henry Celey *has not been dead above twentie*

twentie years, and his habitation for several years before his death was at North-Currie, *but three miles from this place. My friend the Divine aforesaid was an intimate Acquaintance of this* Henry Celey's, *and assures me he was a Person of known Truth and Integritie.*

RELATION XVII.

Anent *Hattaraik* an old Warlock.

THis mans name was Sandie Hunter, *who called himself* Sandie Hamilton, *and it seems was called* Hattaraik *by the* Devil, *and so by others, as a Nick-name. He was first a Neat-herd in* East-Lothian *to a Gentle-man there. He was much given to* Charming *and cureing of* Men *and Beasts by* Words *and* Spels. *His* Charms *sometimes succeeded, sometimes not. On a day herding his kine upon a Hill side in the Summer time, the* Devil *came to him in form of a* Mediciner *and said* Sandie, you have too long followed my trade, and never acknowledged me for your Master. You must now take on with me, and be my servant, and

and I will make you more perfect in your Calling. *Whereupon the man gave up himself to the* Devil, *and received his Mark, with this new name. After this, he grew very famous throw the Countrey, for his* Charming *and cureing of diseases in Men and Beasts, and turned a vagrant fellow, like a Jockie, gaining,* Meal, Flesh, *and* Money *by his* Charms, *such was the ignorance of many at that time. Whatever House he came to, none durst refuse* Hattaraik *an alms, rather for his ill, than his good. One day he came to the Yait of* Samuelstoun, *when some Friends after Dinner were going to Horse. A young Gentleman brother to the Lady seing him, switcht him about the ears, saying,* You *Warlok Cairle,* what have you to do here? *Whereupon the Fellow goes away grumbling, and was overheard say, you shall dear buy this ere it be long. This was* Damnum Minatum. *The young Gentle-man conveyed his* Friends *a far way off and come home that way again, where he supt. After supper taking his horse, and crosing* Tine-Water *to go home; he rides throw a shadowy piece of a* Haugh, *commonly called the* Allers, *and the evening being some-what dark, he met with some Persons there that*

begat

begat a dreadful consternation in him, which for the most part, he would never reveal. This was malum secutum. *When he came home, the Servants observed terror and fear in his Countenance. The next day he became distracted and was bound for several days. His Sister the Lady* Samuelstown *hearing of it, was heard say*, suerly that knave *Hattaraik*, is the cause of his Trouble. Call for him in all haste. *When he had come to her*, Sandie, *says she*,, what is this you have done to my Brother *William?* I *told him*, *says he*, I should make him repent his stricking of me at the yait lately. *She giving the Rogue fair words, and promising him his Pock full of* Meal, *with* Beaf, *and* Cheese, *perswaded the Fellow to cure him again. He undertook the business, but I must first* (*says he*,) have one of his Sarks, which was soon gotten. *What Pranks he plaid with it cannot be known. But within a short while the Gentleman recovered his Health. When* Hattaraik *came to receive his wadges, he told the Lady*, your Brother William shal quickly go off the Countrey but shall never return. *She knowing the Fellows Propheſies to hold true, caused her Brother make a Disposition to her of all his Patrimony,*

to

to the defrauding of his younger brother George. *After that this* Warlock *had abuſed the Countrey for a long time, he was at laſt apprehended at* Dumbar, *and brought into* Edinburgh, *and burnt upon the* Caſtle-hill.

I have inſert this ſtory, which I had from the Gentlemans own Brother, a thing well known at that time thorow the Countrey, not ſo much for any great matters in it, as that it may be an occaſion to me to ſpeake a little of Charms. *The word* Charm, *or* Incantation *comes from the Latine word* Carmen, *ſignifying a* verſe, *becauſe the* Roman-Southſayers *gave their* Charms *in* Verſe. *It is only a ſtrange compoſure of words to blind the Underſtanding of People, pretending that by vertue of Words great matters may be brought to paſs. But words of themſelves, either ſpoken or written, (as theſe charms) have no force to bring any thing to paſs. It is only the power of* Almighty God. Charming *is much practiſed by the* Pope, *and the* Romiſh-Church. *Their whole form of* Religion *both in private and in publick conſiſting of* Charms *of all ſorts.* Pope Leo *had a* Charm, *which he ſaid he had from an* Angel, *who taught him, that who ſoever carried that* Charm *in writ about him, and ſaid every day three*

Pater

Pater Nosters, *three* Aves, *and one* Creed, *shall not that day be conquered of his enemies, nor be in other danger ghostly or bodily, but shall be protected by these holy names of* Jesus Christ *written, with the four* † vangelists, *and Crosses between them, as* † Jesus † Christus † Messias † Soter † Emanuel, &c. *It is still a common practise among the* Papists *to carry* Charms *about them, to make them* Shot-Free *when they go to* War, *as also hath been found by experience in the late* Irish Wars, *many of the Idolatrous* Irish *being found with* Charms *in their Pockets, composed by the* Popish Clergy. *They make their* Holy Water *by a* Charm *or* Conjuration *thus.* I conjure thee, thou Creature of Water: in the name of the Father, Son, and Holy Ghost, that thou drive the Devil out of every Corner of this Church and Altar; so that he remain not within our Precinks, which are Just and Holy: *This is used in the Dedication of their Churches. Thus by* Holy Water, *they not only conjure the Devil from their* Churches, *but from* dwelling Houses, *from* Meat *and* Drink, *from* Salt *upon the Table. They dedicate their* Bells *in* Steeples, *which have power to clear the* Air *from* Devils. *It is likewise a sort of*

Charm

Charm, *which many Witches have prescrived namely to cut the* Rouan-Tree *between the two* Beltan days. *If any Man or Woman, Horse, or Cow shall have a piece thereof upon them, no Devils or Fairy shall have power, to medle with them. An old Woman whom I read of, used this* Charm, *when she went to Bed.*

Matthew, Mark, Luke *and* John,
The Bed be blest that I ly on.

Another Old Woman taught her Neighbour this Charm, *when the* Butter *would not* Churn.

Come Butter come,
Come Butter come,
Peter stands at the Gate,
Waiting for a Butter'd Cake,
Come Butter come.

RB

RELATION XVIII.

The Appearing of the Ghost of Mistris *Bretton.*

Doctor Bretton *late* Rector of Ludgate, *at* Deptford, *lived formerly in* Herefordshire, *and married the Daughter of* Doctor Santer. *This Gentlewoman was a Person of extraordinary Piety, which she expressed as in her life so at her death. She had a Maid, that she had a great kindness for; who was married to a near Neighbour, whose name as I remember was* Alice. *Not long after her death, as* Alice *was rocking her Childe in the evening, she was called from the Cradle by one knocking at the Door, which being opened, she was surprised at the sight of a Gentlewoman, not to be distinguished from her late* Mistris, *neither in Person, nor Habit. She was in a morning Gown, the same in appearance with that she had often seen her* Mistris *wore. At first sight she expressed very great amazement, and said, were not my* Mistris *dead, I should not question but you are she. She replyed,* I am the same that was your Mistris, &took her by the hand which *Alice* affirmed was cold as a Ston.

She

She added, that she had business of great importance to imploy her in, and that she must go immediately a little way with her. Alice *trembled and beseeched her* to excuse her, and entreated her very importunately to go to her Master, who must needs be more fit to be employed. *She answered*, that he who was her Husband, was not at all concerned, but yet she had a desire rather to make use of him, and in order thereunto had several times been in his Chamber, but he was still asleep, nor had she power to do more than once uncover his feet towards the awakening of him. *And the Doctor said, that he did hear a walking in his Chamber in the Night, which till now he could give no account of.* Alice *next objected*, that her husband was gone a Journey, and she had no one to look to her Child, that it was very apt to cry vehemently, and she feared if it awakened before her return, it would cry it self to death, or do it self mischief. *The Apparition replyed*, the Child shall sleep till your return.

Alice *seeing there was no avoiding it, sorely against her will followed her over a Style into a large Field, who then said to her*, observe

how much of this Field I measure with my Feet. *And when she had taken a good large and leisurely compass, she said*, all this belongs to the Poor, it being gotten from them by wrongful means, and *charged her to go*, and tell her Brother, whose it was at that time, that he should give it up to the Poor again forthwith, as he loved her, and his deceased Mother. *This Brother was not the Person, who did this unjust act, but his Father. She added, that She was the more concerned, because her name was made use of at some* Writing, *that related to this Land.*

Alice *ask her* how she should satisfy her Brother, that this was no Cheat or Delusion of her Fancy. *She replied*, tell him this secret which he knows, that only himself and I are privy to, and he will believe you. Alice *having promised to her to go on in this Errand, she proceeded to give her good advice, and entertained her all the rest of the Night, with most heavenly and divine discourse. When the Twilight appeared they heard the Noise of Horse-Bells. Whereupon the* Apparition *said*, Alice, *I must be seen by none but your self, and so she disappeared. Immediately* Alice *in all haste runs home,*

being

being thoughtfull for her Child, but found it as the Apparition *had said, asleep as she left it. When she had dressed it and committed it to the care of a Neighbour, away she went to her Master the* Doctor, *who amazed at the account she gave him, sent her to his* Brother in Law. *He at first hearing* Alice's *Story and Message, laughed at it heartily. But she had no sooner told him the secret, but he changed his Countenance, and told her, he would give the Poor their own, and accordingly he did it, and they now enjoy it.*

This with more circumstances many times has been related by Doctor Bretton *himself, who was well known to be a Person of great goodness and sincerity. He gave a large Narrative of this* Apparition *of his Wife to two of my Friends, saith my Author.* First *to one* Mistris Needham, *and afterwards a little before his death to Doctor* Whichcot.

RELATION XIX.

Touching an *Apothecaries* Servant that returned to the Shop, after he had been dead.

THis *is a known passage, which happened in the year* 1659, *at* Crossen *in* Silesia. *This is a part of* Germany, which long since was under the Polonians, *but is now subject to the* Crown of Bohemia. *The chief Magistrate of that town at that time was the* Princes Elizabeth Charlotta, *a person famous in her generation. In the* Spring *of the aforesaid year, one* Christopher Monig, *a Native of* Serbest, *a town belonging to the Princes of* Anhalt, *servant to an* Apothecary, *died and was buried with the usual Ceremonies of the* Lutheran Church. *A few dayes after his decease, a shape exactly like him in face, cloathes, stature, meen,* &c. *appeared in the* Apothecaries *shop, where he would set himself down, and walk sometimes, and take Boxes, Pots, Glasses from the Shelves, and set them again in their places, and sometimes try and examine the goodness of the* Medicines, *weigh them*

them in a pair of Scales, pound the Drugs with a mighty noise in the Mortar. Nay serve the People, that came with their Bills to the Shop, take their Money, and lay it up safe in the Counter. In a word, do all things that a Journey-man in such cases uses to do. He looked very ghastly upon these that had been his Fellow-servants, who were afraid to say any thing to him. And his Master being sick at the time of the Gout, he was often very troublesome to him, would take the Bills that were brought him, out of his hand, snatch away the Candle sometimes, and put it behind the Stove. At last, he took a cloak that hung in the Shop, put it on, and walked abroad, but minding no body in the Streets, entered into some of the Citizens houses, and thrust himself into their company, especially of such as he had formerly known, yet saluted no Body, nor spoke to any one, but to a Maid servant, whom he met with hard by the Church-yeard, and desired her to go home to his Masters house, and dig in a ground chamber, where she would find an inestimable treasure. *But the Maid amazed at the sight of him, sounded, whereupon he lift her up, but left such a mark upon her flesh, with lifting her, that it was to be seen for some time after. The Maid having recovered her*

self, went home, but fell desperatly sick upon it, and in her sickness discovered what Monig *had said to her: and accordingly they digged in the place, she had named, but found nothing but an old decayed* Pot *with an* Hematites, *or* Bloodstone *in it. The Princes hereupon caused the young mans Body to be digged up, which they found putrified with* purulent Matter *flowing from it: and the Mater being advised to remove the young Mans Goods, Linnens, Cloathes, and things, he left behind him, when he died out of the house, the* Spirit *thereupon left the House, and was seen no more. And this some People now living will give their Oath upon, who very well remember they saw him after his decease, and the thing being so notorious, there was instituted a* Publick Disputation *about it in the* Academy *of* Leipsig, *by one* Henry Conradus, *who disputed for his* Doctors *degree in the* University. *And this puts me in mind of an* Apothecary *at* Reichenbach *in* Silesia, *about fifteen years ago, who after his death appeared to diverse of his acquaintance and cryed out, that in his life time he had poysoned several men with his Drugs. Whereupon the* Magistrates *of the town took up his Body and burnt it; which being done, the Spirit disappeared, and was seen no more.*

RE-

RELATION. XX.

A Wonderful Story of one *Robert Church-man*, inveigled in *Quakerism*, and possessed by a *Spirit*, and how he was recovered: written by way of Letter by Doctor *John Templar*.

SIR, *Your desiring to be acquainted with some Passages concerning the* Quakers *in this Town of* Balsham, *obligeth me to give you the following account. At my first settlement here in the* Ministry, *I found them very busie in enticeing my People to a complyance with their perswasions in Religion. This design they did attempt to accomplish by dispersing their Papers among them. Two of my* Parishioners *I had a particular eye upon, namely,* Robert Church-man, *and his Wife, they being persons of a very good life, and a pleasant estate. I was under a fear, that their departure from the Church, might be a means to induce others to the same practise. The first, in my discourses I had with him, did manifest a very strong inclination to the Principles of the* Quakers. *The second was so far engaged, (meaning the said* Roberts wife) *that the* Quakers *did commonly*

report, that a Principle was begun in her.

As I was one day in conference with the said Robert Churchman, *I desired him, that when any of their* Books *came to his hand, he would do me the kindness to bring them to me, that we might read them over together, assuring him of no unwillingness in me to hearken to what soever should appear reasonable. What I desired he performed not long after. When I had received the paper into my hand, before I began to read, I suggested to him, that it would be convenient, that the Person who had been the cause of his seduction should be sent for, and hear what was replyed to the* Contents, *which he willingly consented to. When the* Quaker *was come, one branch of our discourse was,* Whether the Scripture is to be owned as a Rule, *which the* Quaker *denyed, asserting* that the Rule was within them. *After the expence of two or three hours discourse about this and other matters, I desired* Robert Churchman *to take notice, that the* Quakers did not own the Scriptures for their Rule. *Which before this conference I had intimated to him, but found him unwilling to believe it.*

It pleased GOD *so far to bless what was spoken that the next time he met his Brother* Thomas Churchman, *he told him of what had*

had passed at my house, and that now he was assured that the Quakers *did not acknowledge the* Scripture *for their* Rule; *and for his Part he would not be of that* Religion, *which doth disown the Scripture in that Particular.*

Not long after, the Wife of the forementioned Quaker *coming to his house to visite his Wife, he met her at the* Door *and told her she should not come in, intimating that her visit would make division betwixt them. After some* Parley *the* Quakers *Wife spake unto him in these Words,* Thou wilt not believe except thou see a sign, and thou mayest see some such. *Within a few nights after,* Robert Churchman *had a violent storm upon the Room where he lay, when it was very calm in all other parts of the town, and a* voice *within him, as he was in Bed, spake to him, and bid him* Sing Praises, sing Praises *telling him,* that he should see the New Jerusalem, *about which time a* Glimmering light *appeared all about the Room. Toward the morning, the Voice commanded him to go out of his Bed naked, with his Wife, and Children. They all standing upon the Floor, the* Spirit *making use of his tongue bid them to*

by

lye down, and put their mouths in the dust which they did accordingly. It likewise commanded them to go, and call his Brother, *and* Sister, *that they might see the* New Jerusalem, *to whom he went naked about half a Mile. When he had delivered his Message, that which spake* within him, *charged him* to denounce wrath against them, and declare that Fire and Brimstone would fall upon them as it did upon Sodom and Gomorrah, if they did not obey, *and so he returned to his own house. Where, upon the* Floor *of a* low Room, *he stood naked about three or four hours. All that while, he was acted in a very unusual manner. Sometimes the* Spirit within *forced him to* Sing, *sometimes to* Bark *like a* Dog. *When his Brother and Sister who followed him, were very importunate with him to resist it, it bid him* to kill them, *making use of these words,* These my enemies which would not, that I should reign over them, bring and slay them before my face. *It made him to utter with great readiness many places of Scripture, which he had no knowledge of before. The drift of what was spoken was to perswade him to comply with the* Quakers, *and it named some, who live in the Neighbouring towns. About*

three

three or four hours being thus spent, he came to himself, and was able to give a perfect account of what had befallen him.

Several Nights after, the same trouble returned upon him. His Wife was tortured with extraordinary pains. The Children which lay in the Room complained that their Mouths were stopped with Wool, as they were in Bed. The disturbance was so great, that he had thoughts of leaving his house for a time, and made it his desire, to be with me at mine. I prevailed with him, not to be so sudden in his removal, but to make some further trial. It pleased GOD upon a continuance with him in Prayer every day in the house, that he was at last perfectly free from all molestation. The Quakers hearing of his condition, gave it out, that the power of God would come upon him again, and that the wound was but skinned over by the Priest, which made me the more importunate with him to keep close to the publick service of GOD, and have nothing to do with them, or their writings. Which direction he observed till Novem. 1691 and perusing one of their books, a little after, on the 10 of that Moneth his troubles returned. A voice within him, began to speak after the former manner. The first sentence it uttered was,

Cease

Cease from man whose breath is in his nostrils, for wherein is he to be accounted? *The design which he discerned, that it did aim at was this, to take him off from coming to the Church, (where he had been that day) and from hearing the* Word of GOD. *It suggested several other Scriptures, in order to the perswading him to a complyance with the* Quakers, *and told him,* That it would strive with him, as the Angel did with Jacob. *Upon Wednesday at night, he was peremptory in his resisting of it. When it began to solicite him, he replyed,* That he saw it was a Spirit of delusion, which he would not obey. *Upon which the Spirit denounced a curse against him, in these words,* Go ye cursed into everlasting fire, *and so left him with a very great heat in his body.*

After this, he was in his own apprehension in a very comfortable condition, and while he was considering what had happened, a Voice within him spake *to him saying,* That the Spirit which was before upon him, was a Spirit of Delusion, but now the true Spirit of GOD was come unto him. *Now Satan is turned into an Angel of Light. It acquainted him that the Doctrine of the* Trinity was true, *and* that GOD had an

Elect

Elect People, and that those whom the Father had Elected, the Son had Redeemed, and whom Christ Redeemeth, the Holy Ghost Sanctifieth. *And told him*, That the Minister of the Town would further instruct him about the truth of these things. *Upon Thursday morning about break of day, it set him upon his knees, as he was in bed, and bid him Farewell. The same day it came upon him in the Fields, as he was going to, and coming from the Mercat, and pressed upon him to believe*, that it was the Good Spirit which he was Acted with, *which he still doubted of. One night that week amongst many Arguments, which it used to that purpose, it told him*, if he would not believe without a sign, he might have what sign he would. *Upon that* Robert Churchman *desired, if it was a* Good Spirit, that a Wier Candlestick which stood upon the Cupboard might be turned into Brass, which the Spirit said, he would do. *Presently there was a very unsavoury smell in the* Room, *like that of the snuff of a Candle newly put out; but nothing else was done towards the fulfilling of the promise.*

Upon the Lords-day *following*, he being

at Church it came upon him. When the Chapters were named, he turned to them in his Bible, but was not able to read. When the Psalm was sung, he could not pronounce a syllable. Upon Munday morning his speach was wholly taken from him. When I came to him, and asked him, how it was with him? He moved his head towards me, but was not able to speak. I waited an hour or two in the Room, hoping that his speach might have returned unto him, and that I might have gained from him some account of his condition. But finding no alteration, I desired those who were present to joyn with me in Prayer. As we were praying, his Body with much Violence was thrown out of the bed, and then with great vehemency he called to me, to hold my tongue. When Prayer was done, his tongue was bound as before, till at last he brake forth into these words, Thine is the kingdom, thine is the kingdom, which he repeated above an hundred times. Sometimes he was forced into extream Laughter, sometimes into Singing. His hands were usually imployed in beating of his breast. All of us, (there present) who stood by could discern unusual heavings in his Body. This distemper did continue towards the morning of the next day, and then the Voice within him

him, *signifying to him*, that it would leave him, bidding him to get upon his knees in order to that end which he did, *and then presently he had a perfect command of himself.*

When I came to him, he gave me a sober account of all the passages of the Day before, having a distinct remembrance of what the Spirit forced him to do, and what was spoken to him by those who stood by. *In particular he told me, he was compelled to give me that disturbance in prayer which before I mentioned*, the Spirit using his Limbs and Tongue as it pleased, contrary to the Inclination of his own thought and mind.

Upon the *Thursday* following the Spirit began to rage after its former manner, as I was praying with him, it was very discernable how it wrought upon his Bodie, forced him to grate his Teeth, and draw his Mouth awry. He told me, after I had done that it bid him to denounce woe against me. It pleased GOD *upon continuance in Prayer with him, to release him of all his trouble, and so for*

far make it advantageous to him and his Wife, and some others, which were too much byassed with the Principles *of the* Quakers, *that now they have a perfect dislike of that way, and do diligently attend upon the publick service of* GOD *in the* Parochial Church.

Sir, you may be confident of the Truth of what is here related by your assured Friend John Templar, Basham. Jan. 1. 1682.

RELATION XXI.

Touching *Isabel Heriot.*

THis *Woman was born at* Peaston *in the Parish of* Ormiston, *and was for several years a very useful Servant to the* Minister *there, for all manner of* Out-House-Work. *She was of a low stature, small and slender of* Body, *of a Black Complexion. Her head stood somewhat awry upon her Neck. She was of a drolling and jearing humour, and would have spoken to Persons of Honor with great confidence.*

After several years service, the Minister *began to dislike her, especially upon the account of her not profiting in the knowledge of GOD, she having so much opportunity and occasion to know and learn. Therefore she was put away,*

and

and went to other service, for a long time. After which, she returned to Ormistoun *town, and was sometimes haunting the Ministers house, but without his knowledge. She took sickness about the beginning of Winter* 1680. *and about the time of her death, her face became extreamly black. Within three or four nights after she was buried, one* Isabel Murray *Relick of* William Craig *the* Kirk-Officer, *saw her* Apparition *about twelve a clock at night, in her White Robes upon her, such as she was put into her Coffin with, walking from the* Chappel *towards the* Ministers *Louping-on-stone, where (according to her custome when she was alive) she halted a little while with her* Elbow leaning upon it. *After this, she observed her to walk in at the* Ministers back-yait, *toward the Stable. We have onely the bare testimony of this one Woman for it. Within some few nights after, there was a throwing of stones over the Ministers house, and some thrown at the Hall-door and Windows. The stones were found in the Closs the next morning. When they lighted, they fell softly for the most part. The Minister coming in one night, (against whom the Devils malice chiefly was) at the back-door, and shutting it after him, had a great stone cast after him,*

which hit the door very smartly, and left a mark and impression behind it. This she did, (or rather the Devil) in imitation of a prank she had plaid, while she was alive. For the Minister having caused the other Servants thrust her out at the same door, she threw a great stone at it with Violence, out of wrath and anger. The foresaid Isabel Murray *coming out of the Ministers house one night, or going into it, was hit very sharply with a stone upon her back. The* Servant man *that keeped the Horses, after he had been at his Devotion, and was going into his bed in the Stable,* was by somewhat gripped by the heel, to his great amazement. *He giving a great and loud cry, the Mistris of the Family and others came into the Stable, and found the Lad under a great affrightment. This night several clods and stones were thrown, but no person touched. One thing remarkable was,* that an old Horse-comb which had been a wanting for several years, was thrown at the Lads Bed-stead with great violence; *yet wronged no Body. The Horses would have been found the next Morning standing and lying disorderly, and sometimes all in a great sweat.*

While this Servant-man had been dressing the

the Garden *he hath found several* Stones *thrown at him, but was never touched, save by one, which hit him very favourably. The house was sometimes troubled within with some small* Noise *and* Din.

One time there was a burning Coal *thrown under one of the* Beds. One *of the* Family *upon a night, had his* Night-Cap *taken off his* Head *in the* Bed, *and found the next morning full of* Sinders *and* Ashes, *lying under the* Chimney. *If the* Devil *could have done more, surely he would have done it. This is the most part of the trouble, which the* Family *met with, which continued for eight or nine Weeks, not every night, but now and then. During which time frequent and fervent Prayers were sent up to God, by those of the* Family, *and others out of it, which wanted not success. There was much talking of this* Ghost, *and things spoken rashly, and some out of malice did invent lies and untruths. One jeeringly said,* now let the Minister, and his brethren with all their Prayers, drive away the Devil. *'Tis very remarkable, that after that time there was no more trouble found about the Family.*

For what follows, we have only the simple

word of the foresaid Isabel Murray, *who coming home from the Church between Sermons to the Town of* Ormistoun, *to visit her house, and Kail-yeard, for fear vagrant Cows had come over the Dyke; and going down her yeard, she saw in the Ministers yeard, being next adjacent, the* Apparition of Isabel Heriot, *in that same very habit she was laid into her Coffin with. Never was one* Egg liker to another than this Apparition *was like to her, as to her* Face, *her* Stature, *her* Motion, *her* Tongue, *and* Behaviour. *As like was the Devil to her, as* Apollo *was to old* Butes, *whom* Virgil *excellently deserives in the 9. Book of his* Æneiods, *bringing him down from Heaven, to wait upon* Ascanius.

Ascaniumque petit, forma tum vertitur oris
Antiquum in *Buten*. ..... Ibat *Apollo*
Omnia longævo similis, vocemque colo-
remque
Et crines albos, & sæva sonantibus arma.

Apollo *went, and from the Heaven descends,*
And in old Butes *forme, to* Ascanius *bends.*
In all points like the old man still he went,
Whom then to wait on's Son Æneas *sent.*

Such

Such his White-hair, Complexion, *and his* Voice,
And dreadful Arms, rattling with mighty noise.

Her face (*said the Woman*) was black like the mouten soot, (*one of her own expressions*) *the very colour which her face had when she died. She saw her walking under the Fruit-trees, and over the Beds, where the Seeds had been sowen, bowing her body downward, as if she had been seeking somewhat off the ground, and saying to her self,* A stane, a stane, *for so she pronounced the words. For she had gathered a considerable number of small stones in her lap, which the woman saw her throw down at a Bush-root near to the foot of the yeard. Some may apprehend that these were the stones, which she frequently cast in the night time. This woman seeing her, says with very great confidence,* Wow! Whats thou doing here, Isabel Heriot? I charge thee by the Law thou lives on, to tell me? *See the like expression, page 24. She replyes, or rather the Foul-Fiend in her likeness,* I am even come again, because I wronged my Master, while I was his servant. For it was I that stealled his Shekel,

(*This was a* Jewish *Shekel of Gold, which with some other things, had been stollen from him several years before*) which I hid under the Hearth-stone in the Kitching and then when I flited took it into the *Canongate*, and did offer to sell it to a *French* Woman who lodged where I served, who askt where I got it. I told her, I found it between *Leith* and *Edinburgh*. One night (*says she*) I was riding home late from the Town, and near the Head of *Fauside Brae*, the Horse stumbled, and I said, the Devil raise thee, whereupon the Foul-Thief appeared presently to me and threatned me, If I would not grant to destroy my Master the Minister, he would throw me into a deep hole there, *which (I suppose) is yet remaining*, or if I could not get power over my Master, I should strive to destroy the Shool-Master. *It was very remarkable, that one of the* Ministers servant-women, *had given to the* School-Masters servant-woman *some Linnings to make clean among which there was a* Cross-Cloath *of strong Linning, which could never be found, though diligent search was made for it, till one morning the* Master *awakening, found it bound round about his* Night Cap

Cap, *which bred admiration both to himself and his Wife. No more skaith was the* Devil *or the* Witches *able to do him. What way this was done, or for what end, it cannot be well known, but it is somewhat probable, that they designed to strangle and destroy him in the night time, which is their usual time in working and doing of mischief. This happened about the time (I suppose) that the* Devil *had charged* Isabel Heriot *to destroy this honest man. Yet within two days a young Child of his, of a year old fell sick, which was quickly pulled away by Death, none knowing the cause or Nature of the Disease.*

But I proceed. She confest likewise, how the Devil *met with her, a second time at* Elfiston mill, *within a quarter of a mile of* Ormiston, *and told what the* Devil *did to her.*

And (says she) I was coming home one *night from* Hadington *Mercat with* Horse-Corn, and met with the Devil at *Knokhills*, who bad me destroy *Thomas Anderson*, who was riding with me. And because I refused, he threw the horse-corn off the horse. *This* Thomas Anderson *was a Christian man. It is well remembred yet, that she went the next morning timously, and brought home her* Oats, *which had layen*

there all the night. And moreover says she, I cheated my Master when I went to the Mercat to buy Oats, for I made him believe, I gave more money for the Boll, than I did. And do not you remember, *Isabel Murray*, that one night, you coming out of the Ministers house, got a sore knock upon the back with a stone? It was I, but it was not for your own sake, but for your Good-mans sake *Willy Craig*, who threw me one day into the Jaw-hole, and abused me. *She told this Woman likewise, that she would fain have spoken a word with her Master. After this conference, the Woman began to be feared, and came running home in haste.*

During all this time, there was no person in the Family, that met with any hurt, or skaith, or saw any thing, such was the Lords *kindness to them all. One* Isabel Elliot *a* Witch, *confest to the Minister, that many nights his house and yeard would have been beset with* Witches. *The same woman askt the Devil one time,* why they could not get a mends of him? He told her, he was locked up.

This Woman Isabel Heriot, *was never* reputed a Witch, nor delared by anie, *for* Witch-craft. *Some jearingly would have*

called

called her so. She was indeed ignorant of Religion, notwithstanding of the excellent opportunities she had for gaining of knowledge. Next her riding and travelling from far places in the countrey, in the night, as well as in the day time and coming home late without fear, and her stunkard and ill Nature bred suspicion. If she had confest a Compact with the Devil, before her death, it might have been a good ground. But this trouble happening to the Family immediately after her death, and her Apparition being seen, gave all occasion to say she was a Witch. But these things, do not infallibly conclude. But what could her Apparition be? It behoved, either to be her reall Body informed and acted by the Devil (for her soul could not be brought back) or only the Devil taking upon him her shape and form, acting and imitating her to the life, which is more probable.

I have adventured to publish this without his knowledge, presuming so much upon his Goodness, and love of Truth, and useful instruction of the World, though I should displease his own humour, whilst haply I may, upon his better consideration, gratify some more noble principle in him. For I know nothing in the thing, that can turn to his dishonour,

For

For the best of Men, and Families have suffered from the Devil *in extraordinary wayes, and it has been their Glory, that by their Faith and Courage, and confidence in the Arm of* GOD *they have overcome him. If I have erred in some circumstances, or in any other thing, I am to be excused, since I was not an eye witness. And what I have written, anent the Apparition, was most part from the womans own mouth.*

RELATION. XXII.

Anent a *Magician* at *Antwerpe*.

Mr. Tindal, *the first* Translater *of the* Scripture *into* Inglish, *after the* Reformation, *being at* Antwerpe *whilst the Persecution was hot in* England *against the Truth, he was shewed by some* English *Merchants there, of a notable* Magician *in the place, whose use was at* Feasts, *or when they used to meet at Supper, to bring to the Table, whatever Wines, or delicious Fruit, the Company would desire, and set presently before them, with other amazing proofs of the power of the* Devil. *Mr.* Tindal *perceiving what a snare this might be to some, desired that when they met together with him, he might be present,*

without

without being known what he was. And after they were met, and at Table, this wretched Magician *after his manner, began to try his* Black Art, *but it would not do with him. For whilst he had wearied himself, in observing his* Spells, Charms, *and* Incantations, *and what the furthest that Hellish skill and power could do, to satisfie the Company, he was at last enforced to that Confession before them all, which he spake with great wrath and anger,* That there was one in the Company that hindred his work, by Reason of whom he could get nothing done at that time.

I may add to this a strange Providence of GOD. Master John Craig, *that was a Minister to* King James *here in* Scotland, *being, when he was a Young Man, apprehended at* Rome, *for venting Heresie as they called it, was shut up in Prison. In the mean time,* Paul *the fourth dies. The* Banditi *that night broke up all the Prison doors, and set at Liberty all the Prisoners. Mr.* John Craig *escapes, with an intention to go to* Bononia. *But fearing hurt there, he set his mind towards* Millain. *Where he had travell'd*

some

some days, declining the High-wayes out of Fear, he came into a Forrest, a wild and desert place, and being sore wearied, lay down among some Bushes, at the side of a little river, to refresh himself. He lay there pensive, and full of thought. For neither knew he in what place he was, nor had he any means to carry him out the way. In the mean time, there came a Dog fawning upon him, with a purse in his teeth, with Money, and layes it down before him. *He strucken with fear, rises up, but construing the same to proceed from GODS favourable Providence, he accepted of it, and held on his way, till he came to* Vienna *in* Austria.

RELATION XXIII.

Anent a great Doctor of Divinity, that raise out of the Bier, and spoke to all that were present.

It is written in the life of one Bruno, *that a Doctor of great note for Learning and Godliness being dead, and being brought to the Church to be buried, while they were in their* Popish *Devotions, and came to these words,* Responde mihi, *the Corps arose in the Bier, and*

and with a terrible voice cryed out, Justo DEI judicio accusatus sum, I am accused at the just Judgement of GOD. *At which voice, the people ran all out affrighted. On the morrow when they came again to perform the* Obsequies, *to the like words as before, the Corps rose again, and cried with a hideous voice*, Justo DEI judicio condemnatus sum; I am Judged at the Righteous Judgement of GOD. *Whereupon the People run away amazed. The third day almost all the City came together, and when they came to the same words as before, the Corps rose again, and cried with a more doleful noise than before*, Justo DEI judicio condemnatus sum, I am condemned at the just Judgement of GOD. *The consideration whereof, that a man reputed so upright, should yet by his own confession be damned, caused* Bruno, *and the rest of his Companions, to enter into that strick Order of* Carthusians. *The Author and Relator makes this use of it. If the voice of the dead man could affright them into* Superstition, *should not the warning of GOD affright us into* True Doctrine?

RE-

RELATION XXIV.

Touching some Drunkards destroyed by the Devil.

THIS hath been published in a Sermon by a Godly Minister. But I must insert it here in its own proper place. On the 8 of February (saith my Author.) in the year 1578, a company of Drunkards, whose names are recorded as followeth, Adam Gibbons, George Keepel, John Keysel, Peter Horsdroff, John Warner, Simon Heamkers, Jacob Hermons, and Hermon Frow. These eight Drunkards in contempt of the blessed Sabbath, agreed to go to the Tavern on the Lords day to be merry: and coming to the house of one Antony Hodge, an honest Godly Man, they called for Burnt-Wine, Sack, Clarat, and what not. The Good-man refusing to give them any, advised them to go to Church to hear the Word of GOD; but they all save Adam Gibbons, refused, saying, they loathed that Exercise. Whereupon the Host departed, who being gone to Church, they began to curse and ban, wishing, he might brake his neck, ere he returned; and wishing the Devil might brake their

own necks, if they went from hence, till they had some Wine.

Whereupon the Devil in the likeness of a Young-Man appeared unto them, bringing in his hand a Flagon of Wine, and so drank unto them, saying, Good Fellows be merry, you shall have Wine enough, you seem to be lusty Lads, and I hope you will pay me well: who answering said, They would either pay him or engage their Neck for it. *Yea, rather than fail,* their Bodies and Souls. *Thus these men continued drinking, and swilling so long till they could hardly see one another. At last the* Devil *their* Host *told them that now they must pay for all, at which their hearts waxed cold. But the* Devil bid them be of good chear, for now they must drink Fire and Brimstone with him in the Pit of Hell for ever. *At which the Devil breake their Necks asunder and destroyed them. And thus ended these drunkards, their miserable dayes. This by the way, may serve for a Document for all Drunkards for ever, and to perswade folk, that the* Lord *has the* Devil *for his* Executioner, *when he pleases to execute his vengeance upon Notorious Sinners.*

RE-

RELATION XXV.

Touching one *William Barton a* Warlock.

ABout thirty years ago, more or less, there was one William Barton *apprehended for* Witch-Craft. *His confession was first*, that if he had twenty Sons, he would advise them to shun the lust of uncleanness. *For said he*, I never saw a beautiful Woman, Maid, nor Wife, but I did covet them, which was the only cause that brought me to be the Devils Vassal. *One day says he*, going from my own house in *Kirkliston*, to the *Queens Ferry*, I overtook in *Dalmeny Muire*, a young Gentlewoman, as to appearance beautifull and comely. I drew near to her, but she shunned my company, and when I insisted, she became angry and very nyce. Said I, since we are both going one way, be pleased to accept of a convey. At last, after much entreaty she grew better natured, and at length we came to that Familiarity, that she suffered me to embrace

brace her, and to do that which Christian ears ought not to hear of. At this time I parted with her very joyful. *The next night, she appeared to him in that same very place, and after that which should not be named, he became sensible, that it was the Devil. Here he renounced his Baptism, and gave up himself to her service, and she called him her beloved, and gave him this new name of* John Baptist, *and received the* Mark. *She likewise bestowed fifteen pound scots upon him in name of* Tocher-good, *and so parted.*

After he had gone a little way off, she calls him back and gave him a Merk-piece *in good and sufficient money which She bad him spend at the* Ferry, *and desired him to keep entire and whole the* 15. *pound, which he declared was real and true Money. He confest that they never met together, but they plaid their Pranks. After this Confession he begged Liberty to sleep a little, which the Judges granted to him. After he had sleept a short time, he awakened with a great Laughter. The Judges inquired the reason. He replyed, being seriously urged, that the Devil had come to him, and rebuked him with anger, and threatned him most furiously, that he had confessed,*

and bad him deny all, for he should be his Warrand.

After this, he turned obdured, and would never to his dying hour acknowledge any thing, for the Devil had perswaded him, even from his first ingaging, that no man should take his life, *Which promise he firmly believed, to the very last. When they told him in the prison-house, that the Fire was built, and the Stake set up, and the executioner coming to bring him forth: he answered* he cared not for all that, for said he I shal not die this day. *But the* Executioner *got presently orders to lead him forth, and he steping in at the Prison door in an instant* shot to dead, *as they say, and never stired again. In this strait, they appointed the* Executioners *Wife to strangle him, which she did willingly, a reward being promised to her. When the* Warlock *heard this, that a* Woman *was to put him to death;* O, crys he, how hath the Devil deceived me? Let none ever trust to his Promises. *All this was done at* Kirkliston *before famous witnesses. The Executioners name was* Andrew Martain *and his wifes name* Margaret Hamilton, *who when her Husband died clapt her hands, and cryed*

ed often, Dool for this parting, my dear bird Andrew Martin. *This* Bartons *Wife had been likewise taken with him*, *Who* Declared, that She never knew him to have been a Warlock before; *And he likewise declared*, That he never knew her to have been a Witch before. *She confest* that malice against one of her Neighbours, moved her to ingage in the Devils service. *She renounced her* Baptism *and did prostrat her Body to the* Foul-Spirit, *and received his* Mark, *and got a new name from him*, *and was called* Margaratis. *She was asked*, *if ever she had any pleasure in his company*, never much says she. But one Night going to a dancing upon Pentland-hills, he went before us in the likeness of a rough tanny-Dog, playing on a pair of Pipes. The Spring he played (*says she*) *was*, The silly bit Chiken, gar cast it a pickle and it will grow meikle. And coming down the hill when we had done which was the best sport, he carried the candle in his bottom under his tail, *which played ey wig wag*, *wig wag*. *She was burnt with her husband.*

There is one thing remarkable in this Story:

that he bestowed so much money upon the Warlock, *which proved good and sufficient Coin?* 'Tis *seldome he is so liberal. But surely he would be more liberal, if the* Lord *would suffer him to find, or make use of Treasures lying hid in the Ground, or in the Bottom of the Sea. If this liberty were granted, he might deceive the most part of men and women in the world, with his gifts. The next Relation, shall be in confirmation of this.*

RELATION XXVI.

A Wonderful and Strange Accident which fell out at *Lions* in *France.*

A Lieutenent *of a* Guard *called* Jaquette *having supped one Night in a rich Merchants house, was passing home and by the way, said, I wonder what I have eaten and drunken at the Merchants house, for I find my self so hot, that if I met with the* Devils Dame *this night,* I could not forbear using of her. *Hereupon, a little after, he overtook a young* Gentlewoman *masked, whom he would needs usher home to her Lodging, but discharged all his*

his Company except two. She brought him as to his apprehension, to a little low house hard by the City wall where there were only two Rooms. *After he had enjoyed her he desired that according to the custom of* French Gentlemen, *his two Comerads might partake also of the same Pleasure. So she admitted them, one after the other. And when all was done, as they sat together, she told them,* if they knew well, who she was none of them would have adventured upon her. *Thereupon she whistled three times, and all evanished. The next morning, the two Comerads, that had gone with the* Lieutenent Jaquette *were found dead under the* City-wall, *among the* Odure and Excrements, *and* Jaquette *himself a little way off half dead, who was taken up and coming to himself again confessed all this, and presently dyed. This may verify the preceeding Relation.*

RELATION XXVII.

A Marvellous Prank plaid by the Devil at *Hamelen*, a town in *Germany*.

THis City was annoyed with Rats *and* Mice. *It happened that a* Pied-Coated-Pyper,

came thither, who covenanted with the Chief Burgers for such a Reward, if he could free them from the said Vermine, nor would he demand it, till a twelve Moneth and a day after. The Agreement being made, he began to play on his Pipes, and all the Rats and Mice followed him to a great Lough hard by, where they all perished; so the Town was infected no more. At the end of the year the Piper, returned for his reward. The Burgers put him off, with slightings and neglect, offering him some small matter, which he refused. And staying some dayes in Town, on a Sunday morning at high Mass, when most People were at Church, he fell to play on his Pipes, and the Children up, and down, followed him out of the Town, to a great hill not far off, which rent in two, and opened, and let him and the Children in, and so closed up again. This happened about 250. years since. And in that Town they date their Bills and Bonds, and other Instruments in Law, to this day from the year of their going out of their Children. Besides, there is a great pillar of stone erected, at the foot of the said hill, where this Story is ingraven.

THE RE-

RELATION. XXVIII.

A Relation of the Strange Witch-craft discovered in the Village *Mohra* in *Swedeland.*

THe News of this witch-craft coming to the Kings Ear, his Majesty was pleased to appoint Commissioners some of the Clergy, and some of the Laity, to make a Journey to the Town aforesaid, and to examine the whole business; and accordingly the Examination was ordered to be on the 13. of August; and the Commissioners met on the 14. instant, in the said Village, at the Parsons House, to whom both the Minister, and several people of fashion complained, with tears in their Eyes, of the miserable condition they were in, and therefore begged of them to think of some way, whereby they might be delivered from that Calamity. They gave the Commissioners very strange instances of the Devils Tyranny among them; how by the help of Witches, he had drawn some hundreds of Children to him, and made them subject to his power,

power, how he hath been seen to go in a visible shape through the Countrey, and appeared dayly to the People, how he had wrought upon the Poorer sort, by presenting them with Meat and Drink, and this way allured them to himself, with other circumstances to be mentioned hereafter. The Inhabitants of the Village added, with very great Lamentations, That though their Children had told all, and themselves sought GOD very earnestly by Prayer, yet they were carried away by him; and therefore begged of the *Lords Commissioners*, to root out this Hellish crew, that they might regain their former Rest and Quietnesse; and the rather, because the *Children*, which used to be carried away in the *County* or *District* of *Elfdale*, since some Witches had been burnt there, remained unmolested.

That day, i. e. the 13th. of August, *being the last* Humiliation-day *instituted by Authority for the removing of this Judgement, the Commissioners went to Church, where there appeared a considerable* Assembly *both of Young and Old: the Children could read most of them, and sing* Psalms, *and so could the* Women, *though not with any great* Zeal *or* Fervour.

There

There were preached two Sermons *that day, in which the miserable case of those people, that suffered themselves to be deluded by the* Devil, *was laid open; and these* Sermons *were at last concluded with very* fervent Prayer.

The Publick Worship *being over, all the people of the* Town *were called together in the* Parsons House, *near three thousand of them. Silence being commanded, the* King's Commission *was read publickly in the hearing of them all, and they were charged under very great Penalties to conceal nothing of what they knew, and to say nothing but the truth; those especially, who were guilty, that the Children might be delivered from the* Clutches *of the* Devil. *They all promised obedience, the guilty feignedly, but the guiltless weeping and crying bitterly.*

On the 14th. *of* August *the* Commissioners *met again, consulting how they might withstand this dangerous flood, after long deliberation, an Order also coming from his* Majesty, *they did resolve to execute such, as the matter of Fact could be proven upon. Examination being made, there were discovered no lesse than threescore and ten in the* Village *aforesaid, three and twenty of which confessing their* Crimes, *were condemned to dye, the*

last

rest, one pretending she was with Child, and the other denying and pleading not guilty, were sent to Fahluna, where most of them were afterwards Executed.

Fifteen Children which likewise confessed that they were engaged in this Withery, died as the rest. Six and thirty of them between nine and sixteen years of age, who had been less guilty, were forced to run the Gantlet. Twenty more, who had no great inclination, yet had been seduced to those Hellish Enterprizes, because they were very young, were condemned to be lashed with Rods upon their hands, for three Sundays together, at the Church Door, and the aforesaid six and thirty were also doomed to be lashed this way once a Week for a whole Year together. The number of the seduced Children was about three hundred.

On the twenty fifth of August, execution was done upon the notoriously guilty, the day being bright, and Glorious, and the Sun shinning, and some thousands of People being present at the Spectacle. The order and Method observed in the examination was this.

First, the Commissioners and the Neighbouring Justices went to Prayer: this done,

done, the Witches, *who had most of them* Children *with them*, *which they had either seduced*, *or attempted to seduce*, *some* seven years of age, (*nay from* four:) *to* sixteen *were set before them. Some of the* Children complained lamentably of the Misery and Mischief they were forced sometime to suffer of the Devil and the Witches.

The Children *being asked whether they were sure*, *that they were at any time carried away by the* Devil? They all declared they were; begging of the *Commissioners*, that they might be freed from that intolerable slavery.

Hereupon the Witches *themselves were asked*, *whether the Confessions of these* Children *were true*, *and admonished to* confess the Truth, that they might turn away from the Devil unto the living GOD. *At first*, *most of them did very stifly*, *and without the least sheding the least* tear, *deny it*, *though much against their will and inclination. After this*, *the* Children *were examined*, *every one by themselves*, *to see whether their* Confessions *did agree or no*, *and the Commissioners found that all of them*, *except some very little ones*, *who could not tell all the*

Circumstance, did punctually agree in the Confession of Particulars.

In the mean while the Commissioners, *that were of the* Clergy *examined the* Witches, *but could not bring them to any Confession all continuing steadfast in their denials, till at last some of them burst out into Tears, and their Confession agreed with what the Children had said. And these expressed their abhorrency of the* Fact, *and begged Pardon. Adding that the* Devil, *whom they called* Loeyta, *had stopt the Mouths of some of them, so loath was he to part with his prey. And had stopt the ears of others: and being now gone from them they could no longer conceal it, for they had now perceived his Treachery.*

The Confession which the Witches made in Elfdale, *to the Judges there, agreed with the Confession they made at* Mohra: *and the Chief things they Confessed, consisted in these three Points. First*, whether they used to go? *Secondly*, what kind of place it was they went to; *called by them* Blockula, *where the* Witches, *and the* Devil *used to meet? Thirdly* what evil and Mischief they had either done, or Designed there?

First

First, of their Journey to *Blockula*.
The Contents of their Confession.

We of the Province *of* Elfdale, *do confess, that we used to go to a* Gravel-Pit, *which lays hard by a* Croſs-way, *and there we put on a* Veſt *over our heads, and then danced round, and after this ran to the* Croſs-way, *and called the* Devil *thrice, first with a* ſtill Voice: *the ſecond time* ſomewhat louder: *and the third time* very loud, *with theſe words,* Anteceſſor come and carry us to Blockula. *Whereupon immediately he uſed to appear, but in different* Habits: *but for the moſt part, we ſaw him in a* Gray-Coat, and red and blew Stockings. *He had a* red beard, *a* high crowned Hat, *with* Linnen *of diverſe colours, wrapt about it, and long* Garters *upon his* Stockings. *It is very remarkable, that the* Devil *never appears to the* Witches, *with a* Sword *at his ſide.*

Then he asked us, whether we would ſerve him with Soul *and* Body? *If we were content to do ſo, he ſet us on a* Beaſt, *which he had there ready, and carried us over* Churches, *and* High Walls; *and after*

all

all, we came to a Green Meadow, *where* Blockula *lies. We must procure some* scrapings of Altars and fylings of Church-Clocks: *and then he gives us a* horn *with a* Salve *in it wherewith we do anoint our selves, and a* Saddle, *with a* Hammer, *and a* Wooden Naile, *thereby to fix the* Saddle. *Whereupon we call upon the* Devil, *and away we go.*

Those that were of the Town of Mohra, *made in a manner the same* Declaration. *Being asked, whether they were sure of a real* Personal Transportation, *and whether they were awake, when it was done, they all answered in the* Affirmative, *and that the* Devil *sometimes laid something down in the place, that was very like them. But one of them confessed, that he did only take away her* Strength, *and her* Body *lay still upon the Ground: Yet sometimes he took away her* Body *with him.*

Being asked how they could go with their Bodies *through* Chimneys, *and* broken pans *of* Glass, *they said, that the* Devil *did first remove all that might hinder them in their flight, and so they had* Room *enough to go.*

Others were asked, how they were able to carry so many Children with them, They answered

swered, that when the Children *were asleep they came into the Chamber, and laid hold of the Children, which straightway did awake, and asked them, whether they would go to a* Feast *with them? To which some answered, yes. Others no, Yet they were all forced to go. They only gave the* Children *a* Shirt, *a* Coat, *and a* Doublet, *which was either* Red *or* Blew, *and so they did set them upon a* Beast *of the* Devils *providing, and then they rid away.*

The Children confessed the same thing: and some added, that because, they had very fine Cloaths *put upon them, they were very willing to go.*

Some of the Children concealed it from their Parents, *but others discovered it to them presently.*

The Witches *declared moreover, that till of late, they had never power to carry away Children, but only this year and the last, and that the* Devil *did at this time force them to it: that heretofore it was sufficient to carry but one of their Children, or a Strangers Child with them, which happened seldom, but now he did plague them, and whip them, if they did not* procure *him many* Children, insomuch that they had no Peace, nor Quiet for him: And whereas that

formerly

formerly one journey a week would serve turn, from their own Town to the place aforesaid, now they were forced to run to other towns and places for Children, *and that they brought with them, some* fifteen *some* sixteen Children *every night.*

For their journey, they said they made use of all sorts of Instruments, of Beasts, *of* Men *of* Spits *and* Posts, *according as they had opportunity: if they do ride upon* Goats, *and have many* Children *with them, that all may have room, they stick a* Spit *into the* Back-side *of the* Goat, *and then are anointed with the aforesaid* Ointment. *What the manner of their journey is,* GOD *alone knows. This much was made out, that if the* Children *did at any time name the names of those, either Men or Women that had been with them, that had carried them away, they were again carried by force either to* Blockula, *or to the* Cross-way, *and thereby beaten, in so much that some of them died of it. And this some of the* Witches *confessed, and added, That now they were exceedingly troubled and tortured in their minds for it.*

The Children *thus used lookt mighty* Bleak Wan *and* Beaten. *The* Marks *of the* Whips *the* Judges *could not perceive in them, except in*

in one Boy, *who had some* wounds *and* holes *in his* Back, *that were given him with* Thorns. *But the* Witches *said, they would quickly vanish.*

After this usage, the Children *are exceeding weak. And if any be carried over Night, they cannot recover themselves the next Day: and they often fall into* Fits, *the coming of which they knew by an extraordinary paleness, that seizes on the Children. And when a* Fit *comes upon them, they lean on their Mothers Arms, who sits up with them, sometimes all night. And when they observe the paleness coming, shake the* Children, *but to no purpose.*

They observe further, that their Childrens Breasts *grow cold at such times; and they take sometimes a burning candle, and stick it in their hair, which yet is not burned by it. They* Swooun *upon this paleness, which* Swooun *lasteth sometimes half an hour, sometimes an hour, sometimes two hours, and when the Children come to themselves again, they mourn and lament and groan most miserablie, and beg exceedinglie to be eased. This the* old men *declared upon Oath before the* Judges, *and called all the inhabitants in the Town to witness, as Persons that had most of them experience*

of the strange Symptome *of their* Children.

A little Girle *of* Hitdale *confessed, that naming the name of* Jesus, *as she was carried away, she fell suddenly upon the Ground, and got a great hole in her side, which the* Devil *presently healed up again, and away he carried her, and to this day the* Girle *confessed, she had exceeding great Pain in her* side. *Another* Boy *confessed too, That one day he was carried away with his* Mistris; *and to perform the Journey, he took his own* Fathers horse *out of the* Meadow, *where it was feeding, and upon his return, she let the horse go in her own Ground. The next morning the* Boys Father *sought for the horse, and not finding it gave it over for lost: but the* Boy *told him the whole Story, and so the* Father *fetcht the horse back again: and this one of the* Witches *confessed.*

We come next to the Place, *where they us'd to assemble called* Blockula, *and what they did there. They unanimously confessed, that* Blockula is Situated in a large Meadow, like a Plain Sea, wherein you can see no end. The Place or House they met at, had before it a great Gate painted with many diverse colours on it;

through

through this Gate they went into a little Meadow distant from the other, where the Beasts went, which they used to ride on. But the men whom they made use of in their Journey, stood in the House by the Gate in a Slumbering posture, Sleeping over against the Wall.

In a huge large Room *of this House, they said, there stood a very large* long Table *at which the* Witches *did sit down. And that hard by this* Room, *was another* Chamber, *where there were some lovely and delicate* Beds.

The first thing they said, they must do at Blockula *was*, That they must deny all, and devote themselves Body and Soul to the Devil, and promise to serve him Faithfully, and confirm it with an Oath. Hereupon they cut their Fingers, and writ their Name in his Book. *They added, that he caused them to be* Baptized *too, by such* Priests *as he had there*, and made them to Confirm their Baptism with dreadful Oaths and Imprecations. Hereupon the Devil gave them a Purse, wherein there were syllings of Clocks with a big Stone tyed to it, which

they threw into the Water, *and then were forced to speak these words.* As these fyllings of the Clock do never return to the Clock, from which they are taken, so may my Soul never return to Heaven. *To which they add* Blasphemy, *and other* Oaths *and* Curses.

The mark *of their* cut Fingers *is not found in all of them. But a* Girle *who had been slashed over her* Finger, *declared, that because she would not stretch out her* Finger, *the* Devil *in anger had so cruely wounded it.*

After this they sat down to Table, *and those that the* Devil *esteemed most, were placed neareſt to him; but the* Children *must stand at the* Door, *where he himself gives them* meat *and* drink.

The Dyet *they did use to have there, was, they said,* Broth *with* Colworts, *and* Bacon *in it,* Oat-meal Bread *spread with* Butter, Milk *and* Cheese. *And they added that sometimes it tasted very* well, *and sometimes very* ill. *After* Meals, *they went to dancing, and in the mean while* swore *and* cursed *most dreadfullie, and afterward went to* fighting *one with another. Those of* Elfdale *confessed,* That the Devil used to play upon a Harp before them, and afterwards

wards to go with them that he loved best into a Chamber, where he committed venereous acts with them. *And this indeed all confessed*, that he had carnal knowledge of them, *and that the* Devil *had* Sons *and* Daughters *by them, which he did marry together, and they did* couple, *and brought forth* Toads *and* Serpents.

One day the Devil *seemed to be* Dead, *whereupon there were great* Lamentations *at* Blockula: *but he soon awaked again. If he hath a mind to be merry with them, he lets them all ride upon* Spits *before him; and he takes afterwards the* Spits, *and beats them* black *and* blue, *and then* laughs at them. *And he bids them believe that the* day of Judgement *will come speedilie, and therefore sets them a work to build a* great house of Stone, *promising that in the house he will preserve them from* GODS fury, *and cause them to enjoy the greatest delights and pleasures:* but while they work exceeding hard at it, there falls a great part of the Wall down again, whereby some of the Witches are commonly hurt which makes him laugh, but presently he cures them again.

They said, they had seen sometimes a very

great Devil *like a* Dragon, *with* Fire *round about him, and bound with an* Iron-Chain: *and the* Devil *that converses with them tells, that if they confess any thing, he will set that* great Devil *loose upon them, whereby all* Swedeland *shall come unto great danger. They added, That the* Devil *had a* Church *there, such another as in the town of* Mohra. *When the* Commissioners *were coming, he told the* Witches, *they should not fear them, for he would certainly* kill them all. *And they confessed, that some of them had attempted to Murder the* Commissioners, *but had not been able to effect it.*

Some of the Children *talked much of a* white Angel *which used to forbid them what the* Devil *had bid them do: and told them* that those things should not last long; what had been done, had been but permitted because of the Sin and wickedness of the People and their Parents, and that the carrying away of the Children should be made manifest. And they added, that this white Angel would place himself sometimes at the Door betwixt the witches and the Children: and that when they *came to* Blockula, *he pulled the* Children *back, but the* witches *went in.*

Wee come in the last place to shew the Mischief and evil, which the witches *promised to do to Men and Beasts. They confessed, that they were to promise the* Devil, *that they would do all thats ill: and that the* Devil *taught them to* Milk, *which was after this manner. They used to stick a* knife *in the* wall, *and hang a kind of a* Label *on it, which they drew and* stroaked, *and as long as this lasted, the Persons they had power over were miserably plauged, and the* Beasts *were milked that way, till sometimes they died of it.*

A Woman confessed, that the Devil *gave her a* wooden knife, *where-with, going into houses, she had power to kill any thing, she touched with it. Yet there were few, that would confess, that they had hurt any* Man *or* Woman. *Being asked whether they had murdered any* Children. *They confessed that they had indeed tormented many, but did not know, whether any of them died of those* plagues.

And added that the Devil *had shewed them severall places, where he had power to do mischief.*

The Minister of Elfdale *declared, that one night these* witches, *were to his thinking, upon the Crown of his head, and that from thence, he had a long continued pain of the head.*

One of the Witches *confessed too, that the* Devil *had sent her to torment that* Minister; *and that she was ordered to use a* Naile *and strike it into his head, but it would not enter very deep; and hence came that Head-ach. The* Minister *said also, that one night he felt a pain, as if he were torn with an instrument, that they cleanse* Flax *with, or a* Flax-comb, *and when he awaked, he heard some body scratching and scraping at the Window, but could see no Body. And one of the* Witches *confessed, that she was the Person that did it, being sent by the* Devil.

The Minister *of* Mohra *declared also, that one Night one of these* Witches *came into his house, and did so violently take him by the* Throat, *that he thought, he should have been choaked, and awakeing, he saw the Person that did it, but could not know her, and that for some weeks, he was not able to speak, or perform* Divine service.

An old Woman of Elfdale *confessed, that the* Devil *had helped her to make a* Naile, *which she struck into a* Boys *knee, of which stroke the* Boy *remained lame a long time. And she added, that before she was Burnt, or executed by the hand of justice, the Boy would recover.*

They

They confeſſed alſo, that the Devil gives them a Beaſt *about the bigneſs and ſhape of a* young Cat, *which they call a* Carrier, *and he gives them a Bird too, as big as a* Raven, *but white. And theſe two* Creatures, *they can ſend any where, and where-ever they come they take away all ſorts of* Victuals *they can get, as* Butter, Cheeſe, Milk, Bacon, *and all ſorts of* ſeeds, *whatever they can find, and carry it to the* Witch. *What the* Bird *brings, they may keep for themſelves; but what the* Carrier *brings, they muſt reſerve for the* Devil, *and that's brought to* Blockula, *where he doth give them of it ſo much, as he thinks fit.*

They added likewiſe, that theſe Carriers *fill themſelves ſo full ſometimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral* Gardens, *where* Colworts *grow, and not far from the houſes of thoſe* Witches. *It is of a* yellow Colour like Gold, *and is called the* Butter *of the* Witches.

The Lords Commiſſioners *were indeed very earneſt, and took great Pains to perſwade them to ſhew ſome of their* Tricks, *but to no purpoſe*; for they did all unanimouſly confeſs, that ſince they had confeſſed all, they found that all their Witchcraft

craft *was gone, and the* Devil *at this time appeared to them very terrible, with* claws on his hands and feet, and with horns on his head and a long tail behind, *and shewed to them a* Pit burning *with* a hand out: *But the* Devil *did thrust the Person down again with an* Iron-fork, *and suggested to the* witches, *that if they continued in their confession, he would deale with them in the same Manner.*

The above Relation *is taken out of the* publick Register, *where all this is related with more circumstances. And at this time through all the Countrey there are prayers weekly in all* Churches; *to the end that* Almighty GOD *would pull down the* Devils *power, and deliver those poor* Creatures, *which have hitherto groaned under it.*

The Lord Lyon bergh Envoy *extraordinary for the* King *of* Sweden *confirmed this, at* London March 8. 1682. *And gave it under his hand, that the matter of* Fact *mentioned here, is true.*

RE-

RELATION XXIX.

Anent an Apparition seen in *Gladsmuire.*

I *Find among some of my* Notes, *written in the year* 1666, *that* Richard Chaplain, *and his* Brother George *both of them* Merchants *in* Hadington, *coming home late from* Edinburgh *upon a* Saturday *Night, being the fourth of* November 1666, *and riding off the* Muire *at a place called the* Two-Mile-Cross, *within two mile of their own home, saw four men in* Gray Cloaths, *and* Blew Bonnets *standing round about a* dead Corps *laying swadled in a* winding-sheet. *Their* Dog *was so feard that he durst not go forward but came running back among their horse Feet. The one* Brother *is yet living, a sober and* Christian *man, who can attest this. If I have varied, it is only in some small* Circumstance, which doth not alter the thing it self. It is the more remarkable, because it was about 20 days before *Rullian Green.*

There

There was one Alice Duke *an* English Woman, *that was taken* Anno 1664, *and confest before the* Judges, *that after their meetings, all the* Witches *make very low obeysances to the* Devil, *who appears in* Black Cloaths, *and a little* Band. *He bids them* Welcome *at their* Coming, *and brings them* Wine, Beer, Cakes, *and* Meal, *or the like. He sits at the higher end, and usually* Anne Bishop *sits next him. They* eat, drink, dance, *and have* Musick. *At their parting they use to say,* Merry meet, Merry part, *and that before they are carried to their* meetings, *there* foreheads *are* anointed *with* Greenish Oyl, *that they have from the* Devil, *which smells raw. They for the most part are carried in the* Air. *As they pass they say,* Thout, Tout, a Tout, Tout, throughout and about. *Passing back they say,* Rentum Tormentum, *and another word which she does not remember.*

I read of an old Gentleman *an excellent* Justice of Peace *in* England, *who did always dispute against the* immortality of the Soul, and its distinction *from the* Body, *and of the* existence of Spirits. *No reason could convince him, but* palpable experience. *He being a bold man, and fearing nothing,*

used

used all the Magical Ceremonies, *he could to raise the* Devil, *or a* Spirit, *and had a most earnest desire to meet with one, but never could do it. But while his* servant *is one Night* drawing off his Boots in the Hall, *some* invisible hand *gave him such a* Clap *upon the Back, that it made the* Hall *ring again. He went immediately to his* Field *to try if any Spirit had called him to converse with him; but found none. When neither* rhyme, *nor* reason *could perswade him that there were* Spirits, *sayes the* Gentleman, *that debated with him*, Well well, do you remember, the clap you received upon your back one Night? Yes, *said he.* Assure your self, said the other, that Goblin will be the first that will welcome you into the other world. *Upon this his countenance changed most sensibly, and was more confounded with this, than with all the* Philosophical, or Rational Arguments, *that could have been brought against him.*

There was one Julian Cox *an* Inglish woman *apprehended for* witch-craft. *The first that deponed against her was an* Hunts-man, *who swore that he going out* with a pack of Hounds, to hunt a Hare, did Start one not far from Julian Cox her house

The

The Dogs *hunted her very close, and the third Ring hunted her in view, till at last, the* Hunts-man *perceiving the* Hare *almost spent, and making towards a great* Bush, *he ran on the other side of the* Bush *to take her up, and preserve her from the* Dogs. *But assoon, as he layed hands on her, it proved to be* Julian Cox, *who had her hands groveling on the ground, and her* Globs *(as he expresst it) upward. He knowing her, was so afrighted that his hair on his head stood on end. She was out of breath, so that she could not speak. The* Dogs *came up, and smelt her, but did no more. This Narrative saith my Author, hath the most authentick confirmation that human affairs are capable of* Sense, *and the* sacredness of an Oath.

RELATION XXX.

Anent one *Spalding* in *Dalkeith.*

ABout *the time, that the* Earle of Traquair, *was his late* Majesties Commissioner in *Scotland, it happened at* Dalkeith *where he resided, that one* Spalding *a towns-man killed his neighbour one* Sadler. *The* Murderer

Murderer *fled, and absented himself, for a year and more. Yet sometimes, came home in the Night time, finding that no man pursued him. After he had been wearied of this way of living, he resolved to cast himself upon the* Commissioners *Mercy. He coming one day near to the town of* Dalkeith *in Coatch,* Spalding *came in a most humble manner, and prostrat himself before him, and begged mercy. The* Commissioner *enquired what the business was? The* Servants *told him, he was such a man, that had killed his Neighbour a townsman. Thereupon, he appointed him to be conveyed to Prison, where he lay for a year and more. At last ane* Assize *found him guilty, and appointed him to be hanged. When he heard this sentence, he cried out,* Oh must I die like a Dog! Why was not I sentenced to loose my head. *After he came to the* Scaffold, *and* Prayer *was ended, he goes up the* Ladder, *and the rope being put about his Neck, he cryes with a loud voice in the Audience of all,* Lord (says he) let never this Soul of mine depart from this Body till it be reconciled with thee. And having said this, the Executioner *threw him off the* Ladder. *When he had hung the ordinary time sufficient to take away any mans life*

be

he was cut down, and his Body put into a Bier, and carried to the Tolbuith to be Woon. When they had opened *the lid of the* Bier; *the man bangs up upon his* Bottom, *and his eyes staring in his head, and fomeing at the mouth, he made a noise and roared like a* Bull, *stricking about him with his* Fists, *to the great consternation of all. The* Magistrates *hearing of it, gave orders, that he should be strangled better. The* Executioner *fell to work, and puting the Rope about his neck, stood upon his Breast, and strained his neck so hard, that it was no bigger about than his* VVrist. *And he continuing after this manner for a sufficient time, was carried to the* Grave: *and covered with earth. Notwithstanding of all this, he made such a rumbling and tumbling in it, that the very Earth was raised, and the* Muiles *were so heaved up that they could hardly keep them down. After this his house at the* East end *of the town (as I am informed) was frequented with a* Ghost, *which made it stand empty for a long time. Whether any have dwelt in it since I know not. This I have from a very creditable Person, who being a Schollar there, at that time, was an eye and ear witness, who is yet alive.*

RE-

RELATION XXXI.

Of the Devil of *Mascon* in *France.*

ANNO 1612 *one* Monsieur Perreaud *a* Protestant Minister *there*, *being from his own house one night, and his Wife being in bed, she was much troubled with noise, and din in the house: the next night, she felt somewhat that pulled the blankets from the bed; and the same night, all the Pewter Vessel, and Brass Candlesticks were thrown about the Room. The* Minister *coming home, was told this, who carefully searched every corner of the house before he went to bed, and secured all the Doors and Windows, to prevent suspicion of* Imposture: *He was scarce well in bed, when he heard a strange noise in the Kitchen, like the rowling of a great Iron Bullet, beating against a partition of Wanscot: upon this the* Minister *went to the Room, but found nothing; The next morning he made it known to the* Elders *of the* Church, *and a publick* Notary, *one* Francis Tornous, *who sate up with him every night till Midnight, but they heard nothing till* September 20. *At which*

time about nine a clock at night in the preſence of all, who were there, the Devil began to whiſtle three or four tunes, with a loud and ſhril voice (though ſomewhat hoarſe) which ſeemed to be about three or four ſteps from them, ſinging a little tune of five notes, which Birds are taught to whiſtle, and after, he often repeated this word Miniſter, Miniſter, *to which* Maſter Perreaud ſaid, Yes indeed, I am a Miniſter, and ſervant of the living GOD, before whoſe Majeſtie thou trembleſt. *Said the other, I know nothing to the contrary.* I have no need of thy teſtimony, *ſayes he. This being done, he ſays over with a loud voice, the* Lords prayer, *the* Creed, *the ten* Commandments, *and the* morning *and* even Prayers, *and ſings the* eighty and firſt Pſalm. *He told the Miniſter, that his Father had been poyſoned, and named the man that did it. He told him, that as he came by his elder brothers houſe that night, he ſaluted him, and asked if he had any ſervice to command him with to* Maſcon, *to his brother: and told that they were very kind to him, and remembred their* Love *to the* Miniſter. *It was told him afterwards by thoſe who were preſent, that a fellow of ſtrange ſhape came riding on a very lean horſe, hanging down his head,*

head and ſpake to that purpoſe. At another time the Devil began to mock GOD, *and all* Religion, *and ſaid over the* Doxology, *but skipped over the* Second Perſon, *and made a foul horrible, and deteſtable Equivocation upon the* third Perſon. *He alſo earneſtly deſired them to ſend for* Mr. Du Chaffin *the* Popiſh Prieſt *of* St. Stevens Pariſh, *to whom he would confeſs himſelf, and withal he deſired him to bring ſome* Holy Water *along with him, for that (ſaid he)* will preſently ſend me a packing. *That great* Maſtiff *(ſaid he) dare not bark againſt me (this was the great* Houſe Dog*)* becauſe I have made the ſign of the Croſs upon his head.

Then he fell a ſcoffing and jearing, and told how he did fall off the Ladder into the Ditch *among the* Frogs *while the* Savoyes, *were ſcalding the walls of* Geneva: *and did moſt exactly imitate their croaking: At another time, he told them with a lamentable voice, that he had a mind to make his* Latter-Will and Teſtament, *and bid the* Maid *call for Mr.* Tornous *the* publick Notary, *and declared to him what Legacies he would leave, and to one preſent he ſaid, he would bequeath* five hundered pound; *but he anſwered,* I will have none of thy money, thy

money perisheth with thee.

At another time, while he was speaking, a man who was present rushed into the place, whence the voice seemed to come, and searched it strictly, but found nothing except a small bottle, which he brought forth, at which the Devil fell a laughing, *and said to him*, I was told long since, that thou wast a fool, and I see now thou art one indeed, to believe that I am in the Bottle. I should be a greater Fool my self to go into it; for so I might be catched by stopping the mouth of the Bottle with ones Finger.

At another time, the Minister *said to him*, Go thou cursed into everlasting fire prepared for the Devil and his Angels, *To whom he replyed in great wrath*, Thou lyest I am not cursed, I hope yet for Salvation by the Death and passion of Jesus Christ.

The Devil *threatned the* Minister, *that he would pull him out of his Bed by the feet, and pull the* Blankets *off him. He answered*, I will lay me down and sleep, for the Lord maketh me to dwell in safety, thou canst have no power over me, but what is given thee from above. *Whereupon he said*, it is well for thee, it is good for thee. *And at last he confessed*, that he could not prevail against

againſt the Family becauſe they did too much call on the name of God. *And indeed it was obſerved, that as often as they kneeled down in prayer, the Devil left talking, and often ſaid,* while you are at your prayers, I'le go take a turn in the Street. *But no ſooner was prayer ended, but he began as before, which courſe he continued till the* 25. *of* November, *at which time he ſpake theſe laſt words,* Alas, alas, I ſhall ſpeake no more

The Miniſter *told* Mr. Du-Moulin, *that a* grave Divine *once coming to his houſe, and hearing the Devil ſpeak profanly, rebuked him ſharply for it. Whereupon the Devil anſwered,* Miniſter, you are very Holy and Zealous in this Company, but you are not ſo when you were ſinging ſuch a baudy ſong in ſuch a Tavern. *And having ſaid this, he ſang the ſame baudy ſong over before them all.* The Divine ſaid, it is true, Satan, I have been licentious in my younger years, GOD of his mercy hath given me repentance, and pardon for it, but for thy part, thou art hardned in ſin, and ſhall never get Repentance nor Pardon. *After this, the* Devil *ſaid,* O poor Hugonits (thoſe of the reformed Religion) you ſhall ſuffer much within a

few years; O what mischief is intended against you!

A Popish Officer, *that belonged to a* Court of Justice *being a* Lawyer, *came out of curiosity to the* Ministers *house, to ask some Questions concerning many matters. The* Minister *forbad him; but he would not forbear. And after the Devil had resolved him many things, anent* absent Friends, private Business, News *and* State affairs, *and* Questions in Law, *he says to him,* now Sir I have told you all, you have demanded, I must tell you next, what you demanded not, that at this same very time such a man (whom he named) is taking a word of your wife at home. *And then he discovered many secrets and foul practises of the* Lawyer. *And at last sayes,* Now Sir let me correct you for being so bold, as to question with the Devil, you should have taken the Ministers Counsel. *Then upon a sudden, the whole Company saw the* Lawyer *drawn by the Arm into the midst of the room, where the Devil whirled him about, and gave him many turns with great swiftness, touching the ground only with his toe, and then threw him down upon the floor with great violence; and being taken up, and carried to his*

house

house, he lay sick and distracted a long time.

The last ten or twelve dayes, the Devil threw stones about the Ministers house *continually, from morning to evening, and of great quantity, some of them being of two or three pound Weight. One of those dayes, the* publick Notary Mr Tornous *had a great stone thrown at him, which falling at his feet, he took up, and marked it with a coal, and threw it into the backside of the house: but presently the Devil threw it at him again. When he took it up, he found it to be very hot, thinking it had been in Hell, since he handled it last. The next day upon the* 22 *of* December *the Devil went quite away, and to morrow after, there was seen a great* Viper *going out of the* Ministers house, *which the Neighbours about seized upon with a pair of pincers, and carried it all over the town crying,* here is the *Devil* that's come out of the Ministers house. *It was found by an* Apothecary *to be a true and natural* Viper, *a* Serpent *rarely seen in these countreys. Compare this with the twentieth and first Relation, and you will find a notable proof of the Wonderful kindness and mercy of GOD to these two* Religious Ministers, *and their* Families.

RELATION XXXII.

Anent Margaret Wilson.

THis is a true Narrative of what happened to her one Night, while some persons were attending her. For what Past other nights I cannot relate, since I want Information. They say, that the Gentleman her Uncle, in the Parish of Gallashiells, came one Sunday after Sermon to the Minister there, Master Wilkie, and told him, that the Devil was at his House, for, said he, there is an odd knocking about the bed where my Niece lyes. Whereupon the Minister went along with him and found it so. She rising from her bed sat down to Supper, and from below, there was such a knocking up, as bred fear to all that were present. This knocking was just under her Chair, where it was not possible for any Mortal to knock up. Supper being ended, they went all to Prayer, and she rising from her place, went and kneeled down in another place, and there also a knocking was heard below her, even during the time of Prayer. When she was put to bed, many Persons attending, she fell into a deep sleep. Then her body was

so

So lifted up, that many strong men were not able to keep it down. Sometimes her body would have made such a motion in the Bed, as if something had been gripping her by the feet, and pulling her up and down. In the mean while, they heard a loud noise scratching upon the Feather-Bed, as with long Nails. *And likewise the* Minister *affirms, that he heard a* loud rifping at her heart, such as rifping-Irons make upon Wood or Timber. *When she awaked, she told him of many things the Devil had been speaking to her, offering her Gifts and Presents. She was hardly perswaded to pray; nay could not, when even the words were put into her mouth. The* Minister *desired her to enter into a* Personal Covenant with GOD, *which he drew up, but finding one composed already to his hand, in that little* Treatise, *called the* Christians Great Interest, *he made her subscrive it. When she had done this the* Devil *perswaded her with many Arguments to break it. This was the Method, the Devil observed ordinarly every Night, during her long trouble.*

That same Night about twelve a Clock, the Minister *took her* Uncle *out to his own Garden, to take a turn or two, and began to*

bear

bear in upon him, the sense of this sore affliction which was upon the Family, *and exhorted him to reflect upon his wayes, and consider, if he had done any thing that had provoked the Lord against him, and particularly he charged him with one thing, whereof there was a loud report. He solemnly protested, and that with dreadful imprecations, he was innocent of that particular, which was said of him, and absolutely denyed it. She confest*, that she had seen the Devil a in mans likeness, but especially once going to Church, when he forbad her to go and hear Sermon. *After much trouble of this kind, and much noise and talking, the* young Woman, *being but twelve or thirteen years of age, came to* Edinburgh, *and tarried with a friend there, and from thence she went to* Leith, *where she served a* Mistris. *At last she went to* Easter-Didiston *(it seems) and married there a Husband with whom she lived some years at the* Magdalen-Pans, *where she died. I do not hear that ever she was molested after. If all the particulars of this business were truely collected, they would amount, to a far longer* Relation, *than I have set down.*

RE-

RELATION XXXIII.

A Short Information anent *Jennet Douglas.*

Edinburgh, Octob. 8th. 1684.

For Mr. Sinclar.

Sir,

WHen *I was at* Glaſgow *in the Summer*, 1677. *I was deſirous to ſee the* Dumb Girle, *whom you mention in your firſt* Relation. *At my firſt incoming ſhe declined to entertain diſcourſe, but by friendly expreſſions, and giving her ſome money, I gained her. I firſt inquired anent her* Parentage? *I do not remember (ſays ſhe) of my* Parents, *but only that I was called by the name of* Jennet Douglas *by all People who knew me. I was keeped, when I was very young by a poor woman that proved cruel to me, by beating, and abuſing me, whereupon I deſerted the Womans houſe, and went a begging. I enquired next, how ſhe became Dumb? She told me, by reaſon of a ſore ſwelling ſhe tooke in her Throat and tongue; but afterwards, by the* Application of Album

Album Græcum, *which I thought said she was revealed to me, I recovered my Speech. I asked her, how she came to the knowledge of Witches and their practises? She answered, that she had it only* by vision, *and knew all things as well this way, as if she had been personally present with them, but had no revelation, or information from the voice of any* Spirit. *Nor had she any communication with the* Devil, *or any* Spirit *of that kind: only (sayes she) the* Devil *was represented to me, when he was in company with any of the Witches, in that same shape and habit he was seen by them.*

She told me, she was altogether ignorant of the Principles of the Christian Religion, *but had some smattering knowledge of the* Lords Prayer, *which she had heard the* Witches *repeat (it seems by her* vision) *in presence of the* Devil; *and at his desire (which they observed) they added to the word* Art, *the letter* W, *which made it run,* our father which wart in heaven, *and made the third* Petition *thus,* as on earth, so it may in heaven; *by which means the* Devil *made the application of the* Prayer *to himself.*

I remember, that one day, there was a woman in the town who had the curiosity, to give her a visit, who asked her how she came to the

the knowledge of so many things? *But the young* Wench *shifted her, by asking the Womans name. She told her name. Says the other*, are there any other in Glasgow of that name? *No sayes the Woman. Then said the* Girle, you are a Witch; *Says the other*, then are you a Devil. *The* Girle *answers*, the Devil doth not reveal Witches. But I know you to be one, and I know your practises too. *Hereupon the Woman run away in great confusion, being indeed a Person suspected of* Witchcraft, *and had been some time imprisoned upon that account.*

Another Woman, whose name was Campbel *had the curiosity likewise to come and see her, and began to ask some questions at her. The* Wench *shifting to give her an answer, says* I pray you tell me, where were you yesternight, and what were you doing? *And withall (says she)* let me see your arm. *She refusing, the* Land-Lord, *laid hold upon the Woman, with some others of the house, and forced her to make bare her arm, where* Jennet Douglas *shewed them an* invisible mark, *which she had gotten from the Devel. The poor Woman much ashamed ran home, and a little time after, she came out and told her Neighbours, that what* Jennet Douglas *had*

said

said of her was true, and earnestly entreated them that they would shew so much to the Magistrates, *that she might be apprehended, otherwise the* Devil *(says she)* will make me kill my self. *But the Neighbours judging her to be under a fit of distraction, carried her home to her house. But early the next morning,* the Woman was found drowned in Clyde.

The Girle *likewise told me at* Glasgow, *being then under no restraint, that it was revealed to her,* she would be carried before the Great Council at Edinburgh, imprisoned there, and scourged thorow the town. *All which came to pass: for about a year after she was apprehended, and imprisoned in the* Tolbuith *of the* Canongate, *and was brought before the* Council. *But nothing being found against her, she was dismist. But thereafter for several crimes committed within the town of* Edinburgh, *she was taken again, and imprisoned, scourged, and sent away to some forrainge Plantation, since which time, I have not heard of her.*

There are several other remarkable passages of her which I cannot informe you of, which others perhaps may do, therefore I shall abruptly break off, and say no more, but that I am your affectionat Friend. This information I have

have from a discreet understanding Gentle-man who was one of my Scholars *at* Glasgow *several years agoe.*

RELATION XXXIV.

Anent *Helen Elliot* burnt at Culross.

For Mr. Sinclar, *Edinb. Octob.* 18. 1684.

Sir,

I *Cannot but much approve your design in publishing* Satans Invisible World Discovered, *especially at this time, when there are so many, that deny the existence of Devils, Spirits and Witches, and will credit nothing, but what they see with their eyes. I shall informe you, with three remarkable* Stories, *which may be attested by famous Witnesses, many of which are yet living.*

I had the curiosity, when I was a Scholar, *to pass over from* Borrowstonnes *to* Culros, *to see a notable* Witch *burnt. She was carried to the place of Execution in a Chair by four men, by reason her Legs, and her Belly were broken, by one of the Devils cunning tricks which he plaid her. This Woman was watch-*

ed

ed one night in the Steeple *of* Culros, *by two men,* John *Shank a* Flesher, *and one* John Drummond, *who being weary went to another Room, where there was a Fire,* to take a Pipe. *But to secure her, they put her Leggs in the* Stocks, *and locked them, as well as might be. But no sooner were they gone out of the Room, but the Devil came into the Prison,* and told her he was obliged, to deliver her from the shame she was like to suffer for his sake; *and accordingly took her out of the* Stocks, *and embracing her, carried her out of the Prison. At which she being terrified made this exclamation by the way,* O GOD whither are you taking me! *At which words, he let her fall; at the distance from the* Steeple, *about the breadth of the street of* Edinburgh, *where she brake her Leggs and her Belly. I saw the impression and dimple of her heels; as many thousands did, which continued for six or seven years upon which place no Grass would ever grow. At last there was a stone dyke built upon the place.*

My second Relation shall be of some Witches *of* Borrowstonneis: *which were the occasion of much inquiry after them there,* Anno 1644. *A certain Woman in the town, came about eight a clock in the morning into her*

Neigh-

Neighbours house, after a most furious manner, and assaulted her, by scratching her face, and pulling the hair out of her head, saying, thou traitour Thief, thou thought to have destroyed my Son this morning, but it was not in thy power. *The Ship wherein the young man was a* Sailler, *had been under a dreadful tempest aff and on, with* Saint Abbs head, *that morning. With the violence of a Sea, which came in upon the Deck, he was cast over-boord on this side of the* Ship, *and to the admiration of all, he was cast in upon the Deck again, upon the other side, without harm. This marvellous business being reported about eight a clock at night by the* Mariners, *when they came a shoar, and being compared with what the one Woman said to the other that morning, both of them were apprehended, and after their confession were both burnt; many hundreds being Spectators whereof I was one.*

The last, Which is more remarkable, shall be anent the Wife of one Goodaile *a* Couper *in the* Parish *of* Carrin. *This Woman was about thirty and two, or three and thirty years of age, a most beautiful and comely Person as was in the Countrey about. She was often*

fyll'd and delated by many, who had been burnt. They told, that amongst them all, she was the Person, whom the Devil at their Meetings, did most court and embrace, calling her constantly my dear Mistris, setting her alway at his right hand, to the great discontent of his old Haggs, whom, as they conceived, he now slighted. She was apprehended, and committed to Prison. At this time there was one James Fleming a Master of a Ship there, a Person of great courage, strength and resolution, who had it insinuat to him by her, when he was exhorting her to confess, that in respect she understood, he was to be upon her Watch the next night, if she got no deliverance, as she expected before one a clock in the morning, she should lay her heart open to him before others. At which he being apprehensive of what might fall out, as indeed he had reason, went to his Uncle, a grave and experienced Person, who advised him to take all his Ships Company, to the number of fourteen able men and keep watch, not forgetting the Reading of Scripture, and earnest Prayer to GOD. The Night was still and calme, as an Summers evening, without the least appearance of Change, when upon a sudden at midnight, as James Fleming himself was coursing her too

and

and again, as the custome was, holding her by the hand, I say upon a sudden, a terrible tempest, like an Hirricano *came on, which took the Roof from the house, to their great consternation. And a voice was heard three times, calling her by a strange name to come away. At which she made three several loups upward increasing gradually, till her feet were as high as his breast. But he held her by both her armes, and as he used to say, when he spoke of it) he* betooched himself strongly and earnestly to God, *though with great amazement, his hair standing* Widdershins *in his head. And after the third call, he prevailed against the greatest* Effort, *which ever he felt, and threw her on the ground, she groveling and fomeing like one having the falling-sickness, where she fell into a profound sleep, for the space of two or three hours. When she awaked, she declaimed most bitterly against the Devils treachry, and perfidiousness, who had promised to carry her to* Irland *before four a clock in the morning, and to touch at* Paisley *where she might see her sister in passing. She made a free and full confession, and deleated many Women, some of them of good repute, who afterwards confessed, and died so. The Author of this letter is a Person of great honesty and sincerity*

From the First Relation *of his, we have an evident instance that the Devil can transport the* Bodies *of men and Women thorow the* Air; *'Tis true, he did not carry her far off, but not for want of skill and power. Neither was he afraied to hear the name of* God *spoken; but purposing to destroy both the* Soul *and the* body *of the poor creature, he has pretended so much, to excuse himself, at her hand.*

The first Story *puts me in mind of one* Craich *a* Witch *put in prison, in the* Steeple of Culross, *to whom several years agoe, Mr.* Alexander Colvil, Justice Depute *came, a gentleman of great sagacity and knowledge as to* Witches. *He asked if she was a* Witch. *She denyed.* Dar you hold up your hand and swear that you are not a Witch? Yes sir said she. *But behold, what a remarkable Judgement of God come upon her. While she is swearing with her* arm *lifted up, it became* as stiff as a tree, *that she could not pull it in again, to the amazement of all that were present. One Person yet living there, was a witness and can attest this. The Gentleman seing the vengeance of* God *upon her for her wickedness falls down presently upon his knees, and entreated the* Lord *in her behalf, who was graciously pleased to hear him.*

Some

Some are of Opinion, that the Devil *cannot raise winds and storms upon the* Sea *and* Land. *This is evident from the last relation in the Letter. Which puts me in mind of a terrible tempest of wind in the Firth, that day when* Bessie Fouler *was burnt at* Musselburgh *in* May *anno* 1661. *The* Devil *(it seems) had promised to her, that she should not die at that time whereupon she looking out at the Prison Window spake very confidently to the folk below,* You think to see me burnt the day, but you will all be deceived. *The* Hirricano *did so prevail, that in effect, everie body suspected that she should not have died that day. The morning and the forenoon were very calme.*

RELATION XXXV.

Anent some Prayers, Charms and Avies, used in the *Highlands.*

IN the time of ignorance and superstition, when the darkness of Paganism *was not dispelled by* Gospel light; Spirits *keept a more familiar converse with families, and even in the time of* Popery, *what was more frequent in houses than* Brownies *whom they employed in many services. It were unseasonable and te-*

dious, to rehearse all the Stories, *which have been told of* Brownies, *and* Pharies, *commonly called our* Good-Neighbours, *how there was a* King *and a* Queen *of* Pharie, *of such a Court, and train, as they had, and how they had the* teind *and dutie, as it were of all* corns, flesh, *and* meale, *how they rode and went alongs the sides of hills, all in* Green apparel. *I verily believe many have seen such* spectres, *but what were they? Nothing but the delusion of the Senses of sundry simple people, whom the* Devil *made believe they did see and hear such things.* Browny *was a Spirit, that haunted divers houses, (familiarly) without doing any evil, but doing necessary turns up and down the house, and frequently was found working in the* Barn, *threshing the* corn *in the night time, who appeared like a* rough hairy man. *Such then was the ignorance of many, that they believed their house was all the sonsier that* Browny *was about it. As* K. J. *says in his* Demonology.

I will not speak of ridiculous Friets, *such as our meeting with a* Lucky *or* unlucky foot, *when we are going about important business; these unquestionably are the* Devils *lessons for the most part, and a denying of* Gods *Providence. The practise of the* Heathen *was*

to

to attribute good or evil luke to the flying of Birds *as* Virgil *sayes*, Sæpe siniſtra cava prædixit ab ilice Cornix.

Whether there be any Magie in the practiſe of ſome young Women too curious, who upon Allhallow even *goe to bed without ſpeaking to any, having firſt eaten* a cake made of ſoot, *and dreaming, ſee in their ſleep, the man that ſhall be their huſband, I ſhall not determine. But it looks like a very bad practiſe. I heard of a Woman, who* dipt her ſmock in South-running-water, *on that night, and hanged it up before the fire to dry. One comes in, in the likneſs of the man, who was to be her huſband, and turns it, and went immediately to the Bed, where ſhe was attending the event, and kiſt her. It ſeems ſhe did not believe it was the Devil. To ſpeak of the* ſecond ſight *I cannot, till fuller information be given. I am undoubtedly informed that men & Women in the Highlands can diſcern* fatality *approaching others by ſeeing them in* Waters *or with* winding-ſheets *about them. And that others can lecture in a ſheeps* ſhoulder bone *a* death *within the* Pariſh, *ſeven or eight days before it come. It is not improbable but that ſuch preternatural knowledge comes firſt by a compact with the* Devil *and is derived downward*

by succession to their posterity, many of such I suppose, are innocent, and have this Sight *against their will and inclination.*

Charms *and* Spells *have been first taught to men and Women in confederacy with the Devil, many of which are received by* Tradition, *and used by Witches and ignorant Persons too. The vertue of curing, must be from the Devils* active invisible application *of them, to such or such a* disease, *as the curing of an* Universal Gout *by this unintelligible* Charm.

Etter sheen etter sock, Et ta leur etta pachk Wipper si caan easemitter in shi, so leish in shi corne, orn sheip twa till ane curht mach a mainshore.

There is in some Part of Galloway *a* Charm *for curing a disease called the* Ling, *in these words,* Cathari Duni Chini Brini. *Another there is, which some use for effectuating that, which others do by casting three knots,* far si far, sa far say u, far four na forty Kay u Mack straik it a pain four hun creig weil Mack smeoran bun bagie. *This language cannot be interpreted.*

Besides this, there are Prayers *and* Avies *among the* Highlanders, *wherein they think,*

there

there lays great vertue, as in repeating the Lords Prayer *in* Latine *thus.*

Paidder nohter kiſh in ſheali ſanctiſhetar noman du, ta renada, ta langa tu, quidi honum aicht in dearrich, an dingas, an dangis, a nipis a nopis, nouramis indaramis, indittimis, indattamis, ſhecli ſheclorum, Amen.

Their Avi Mary *runs thus.*

Avi Mari craſhi plena du na tekamis penedicata tus anti willi yeramis, Penidicata rucata ſhendri Eſum Chriſum Amen.

At night in the time of Popery *when Folks wen to Bed, they believed the repetition of this following* Prayer *was effectual to preſerve them from danger, and the houſe too.*

Who ſains the houſe the night,
They that ſains it ilk a night:
Saint *Bryde* and her Brat,
Saint *Colme* and his Hat.
Saint *Michael* and his Spear,
Keep this houſe from the Wear.
From running Thief,
And burning Thief;

And

And from a ill Rea,
That be the Gate can gae,
And from an ill wight,
That be the gate can light.
Nine reeds about the houſe;
Keep it all the Night,
What is that what I ſee,
So red ſo bright beyond the ſea?
'Tis he was peirc'd through the hands,
Throw the feet, throw the throat,
Throw the tongue;
Throw the liver and the lung.
Well is them that well may,
Faſt on Good-Fryday.

Another Prayer uſed by the Thieves and Robers on the Borders *after Meat, in order to ſtealling from their Neighbours.*

He that ordain'd us to be born,
Send us maire meat or the morn,
Part of't right and part of't wrang,
God let us never faſt ov'r lang,
God be thanked and our Ladie,
All is done that we had ready.

A Countrey man in East Lothian *used this Grace always before and after Meat.*

Lord be bleſt for all his Gifts
I defy the Devil and all his ſhifts
God ſend me mair Silver, Amen.

As the Devil is originally the Author of Charms, *and* Spells, *ſo is he the Author of ſeveral baudy Songs, which are ſung. A reverend Miniſter told me, that one who was the Devils Piper, a wizzard confeſt to him, that at a Ball of dancing, the Foul Spirit taught him a Baudy ſong to ſing and play, as it were this night, and ere two days paſt all the Lads and Laſſes of the town were lilting it throw the ſtreet. It were abomination to rehearſe it.*

RELATION XXXVI.

Anent one *Elizabeth Muidy* at *Hadington.*

THis Woman was a Servant to Margaret Kirkwood there, a Woman of good repute once, who before her death took ſome trouble of mind, but upon what account, I cannot determine.

termine. She made some insinuation (it seems) to some of her Friends, that she inclined to put hand in her self; whereupon she was attended and waited upon; but had her own Liberty to retire her self to private Prayer, in which exercise she was frequent. Upon a Sabbath forenoon, when all were at Church and she at home, none with her save only a Servant-Maid, she went into some high Room or other, as she was wont to do to her Devotion; *and there before the Maid could know, she hanged her self. In this very moment of time, this* Lillie Muidy, *her old servant being in Church was observed to number upon her fingers* 50. *or* 51. *which number being ended she cryes out with a loud voice in presence of all,* now the turn is done. *She was presently taken away as a distracted Person, and news coming to the Church, that such a Woman had hanged her self, her old Mistris, she was taken away to Prison, but what her confession was, it is not well known. There are many other things reported, whereof I cannot give an account. This Tragedy was acted within these few years at* Hadington.

FINIS.

THE

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ADVERTISEMENT

THere is a young man that goes under the Authors name, that pretends to be a Poet, that for money, has presented his Verses to several Persons of Qualitie. Let no Person think that *Mr. Sinclar* has any interest in that man, or his Verses; as indeed he makes many believe. This is subjoyned to the end of his Book, by *Mr. Sinclars* affectionate Friend who knows this to be true.

J. S.

ADVERTISEMENT.

If any Gentlemen, and others, will be pleased to send me any Relations about Spirits, Witches, and Apparitions, in any part of the Kingdom; or any Information about the Second Sight, Charms, Spells, Magie, and the like; they shall oblige the Author, and have them publisht to their satisfaction.

Direct your Relations to *Alexander Ogstouns* Shop *Stationer*, at the foot of the *Plain-stones*, at *Edinburgh*, on the *North-side* of the Street.

POSTSCRIPT.

Being a Relation anent *Major Weir.*

I Have subjoined this Relation, by way of *Postscript*, because it came to my hand after the book was finished by the Printer, from a Gentleman that knew exactly all the matters of Fact, and all the Circumstances of the business; which is as follows,

Nov. 11th. 1684.

For Mr. *Sinclar* at *Edinburgh*.

Sir,

I *Have so far condescended to give you satisfaction in the desired particulars, that I have looked over these Memoires, which I had by me, touching the Life and Death of* Thomas Weir, *that from Eye-witnesses, and his Sisters Declaration, I can assert the Truth,* As followeth,

This man Thomas Weir *was born in* Clydsdaile, *near to* Lanerk, *who had been a*

Lieutenent *in* Ireland *long since. What way he came to get some publick command in the City of* Edinburgh, *in the year* 49. *and* 50. *I know not; but it seems he has been always called* Major Weir, *since that time. Many things might be narrated of him, which for brevities sake I cannot meddle with; since I intend to speak only of his* Sorceries, *and other things relating thereunto. It seems, he had, before he was burnt, some charge over the Waiters at the Ports of the City, being as it were a Check to them. Coming one day as his custome was, he found some of them in a Cellar, taking a cup of Aile, neglecting their Charge. After a gentle reproof, one of them replyed, that some of their number being upon duty, the rest had retired to drink with their old Friend and Acquaintance* Mr. Burn. *At which word, he started back, and casting an eye upon him, repeated the word* Burn *four or five times. And going home, he never any more came abroad, till a few weeks after, he had discovered his impieties. It was observed by some, that going to* Liberton *sometimes, he shunned to step over that* Water-brook, *which is ordinarly called* Liberton-burn, *but went about to shun it. Some have conjectured, that he had advise to be*

ware of a Burn, or some other thing, which the equivocal word might signify, as burn in a fire. If so, he has foreseen his day approaching. A year before he discovered himself, he took a sore sickness, during which time he spake to all, who visited him like an Angel, and came frequently abroad again.

This man taking some dreadful tortures of Conscience, and the Terrours of the Almighty being upon his Spirit, confessed to several Neighbours in his own house, and that most willingly, his particular sins which he was guilty of, which bred amazement to all persons, they coming from a man of so high a repute of Religion and Piety. He ended with this remarkable expression, Before GOD (sayes he) I have not told you the hundred part of that I can say more, and am guilty of. These same very abominations he confessed before the Judges likewise. But after this, he would never till his dying hour confess any more, which might have been for the glorifying of GOD, and the Edification of others, but remained stupid, having no confidence to look any Man in the face, or to open his eyes.

When two of the Magistrates came to his house in the night time, to carry him to prison, they asked, If he had any money to secure?

He answered, None. *His Sister said,* there was. *Whereupon to the value of five Dollars, in parcels here and there, were found in several clouts. His Sister advised the two Magistrates to secure his* Staff *especially; for she also went to Prison. After he was secured in the Tolbooth, the* Bailies *returned, and went into a Tavern, near to* Weirs *house, in the* West-bow, *a street so called there. The money was put into a Bag, and the clouts thrown into the fire by the Master of the house and his Wife, which after an unusual manner made a circleing and dancing in the fire. There was another clout found with some hard thing in it, which they threw into the fire likewise; it being a certain root, which circled and sparkled like Gunpowder, and passing from the Tunnel of the Chimney, it gave a crack like a little Cannon, to the amazement of all that were present.*

The money aforesaid, was taken by one of the two Bailies *to his own house, and laid by in his Closet. After* Family Prayer *was ended, he retired into the same Closet, (where I have been) during which time, his Wife (who is yet living) and the rest of the Family were affrighted, with a* terrible noise *within the Study, like the falling of an house, about three times together. His Wife knocking gave a fearfull*

ful cry, My Dear are you alive. *The* Bailie *came out unafrayed, having (as he said) heard nothing: whether he concealed this upon the account his* Wife *was with Child, or otherwise, it cannot be well known. The money was presently sent away to the other* Bailies *house, a great distance from* Weirs, *where, as was reported, there was some disturbance, but in broken expressions.*

During the time of his imprisonment, he was never willing to be spoken to, and when the Ministers *of the* City *offered to pray for him, he would cry out in fury,* Torment me no more, for I am tormented already. *One* Minister *(now asleep) asking him, if he should pray for him? was answered,* not at all. *The other replyed in a kind of holy anger.* Sir I will pray for you in spite of your teeth, *& the Devil your master too: Who did pray, making him at least to hear him: but the other staring wildly, was senseless as a Brute. Another, who is likewise at rest, demanded,* if he thought there was a God. *Said the Man,* I know not. *That other smartly replyed.* O man the Argument that moveth me to think, there is a God, is thy self, for what els moved thee to inform the world of thy wicked life. *But* Weir *answered* let me alone. *When he peremptorly forebad one of his own Parish*

Ministers (yet alive) to pray. One demanded, if he would have any of the Presbyterian perswasion to pray. He answered, Sir, you are now all alike to me. Then said the Minister to him, I will pray with you. Do it not said the other upon your Peril, looking up to the beams of the house. But Prayer was offered up, so much the more heartily, because the company about expected some vision. It is observable, that in things common, he was pertinent enough; but when any thing about Almighty God, and his souls condition came about, he would Shrugg, and Rub his Coat and Breast, saying to them, torment me not before the time. When he was at the stake to be burnt, the City Ministers called to a Church-man there, looking on, being one of that perswasion, whereof Weir was formerlie deemed to be, to speak to him; but no sooner he opened his mouth, than he made a sign with his hand and his head to be silent. When the Roap was about his neck to prepare him for the fire, he was bid say, Lord be merciful to me, But he answered let me alone, I will not, I have lived as a beast, and I must die as a Beast. The fire being kindled, both He and his Staff, a little after fell into the flames. Whatever Incantation was in his Staff, is not for me to

discreet. He could not officiat in any holy duty without this Rod *in his hand, and leaning upon it, which made those who heard him pray, admire his fluency in Prayer. Its falling into the fire with him (let others search out the disparity) minds me of this Passage. In* Shetland *a few years agoe. A* Judge *having condemned an old Woman and her daughter called* Helen Stewart *for* Witch-craft, *sent them to be burn'd. The* Maid *was so stupid, that she was thought to be possessed. When she had hung some little time on the* Gibbet, a black Pitchy-like ball *foamed out of her mouth: and after the fire was kindled, it grew to the bigness of a* Walnut, *and then flew up like* Squibs *into the air, which the* Judge *yet living attests. It was taken to be a visible sign that the Devil was gone out of her. I shall make no application of this, as to* Major Weirs Staff.

I know from good hands, that if this man repented of any thing in Prison, *it was for causing a poor* maid *to be scourged, who affirmed, She had seen him commit* beastiality *going to* Newmiles *to a solemn meeting. This poor Woman lived about two years after his death, and heard of his fatal end. His incest with his own sister, was first, when she was a young Maid. The place, where this abo-*

mination was committed, was curſed, for contrary to nature, it remained always bare without Graſs. A reverend Miniſter *told me (I mention this as from my ſelf, not from the author of the* Letter *) that* Major Weir *confeſſed ſo much to him, and told him, that the place layes off the road-way between* Kirkaldy *and* Kinghorn, *upon a little hill ſide, which he had the curioſity to goe and ſee, and found it ſo. This was done the matter of fifty years agoe. Many other things he confeſſed, which Chriſtian ears ſhould not be defiled with.*

Before I come to his Siſter, *take this notable remark from two Perſons yet alive, dwelling at the foot of the* Weſtbow, *at the head whereof dwelt* Major Weir. *This Gentlewoman, a ſubſtantial Merchants wife was very deſirous to hear* Him *pray, much being ſpoken of his utterance, and for that end ſpoke to ſome of her Neighbours that when he came to their houſe, ſhe might be ſent for. This was done, but could he never be perſwaded to open his mouth before her, no not to bliſs a cup of* aile, *he either remaining* mute, *or up with his ſtaff and away. It troubled her then, but I ſuppoſe both her husband and ſhe ſmiles at it now.*

Some few dayes before he diſcovered himſelf, this Gentlewoman coming from the Caſtle-hill

where

where her husbands Neice, *was laying in of a* Child, *about midnight, perceived about the* Bow-head *three Women in windows,* shouting, laughing, *and* claping their hands. *The Gentlewoman went forward, till just at* Major Weirs *door, there arose as from the* street *a Woman above the length of two ordinary females, and stepped forward. The Gentlewoman not as yet excessively feared, bid her maid step on, if by the* Lanthorn, *they could see what she was; but hast what they could, this long legged Spectre was still before them,* moving her Body with a vehement Cachinnation, a great unmeasurable Laughter. *At this rate the two strove for place, till the Giantiss, came to a narrow* Lane *in the* Bow, *commonly called the* Stinking-closs, *into which she turning: and the* Gentle-woman *looking after her, perceived the closs* full of flaming torches (*She could give them no other name*) *and as it had been* a great multitude of People, Stentoriously laughing and Gapping with Tahies of laughter. *This sight at so dead a time of the night, no people being in the Windows, respecting the Closs, made her and her servant haste home, declaring all, which they saw to the rest of the Familie, but more passionatly to her husband. And*

though

though sick with fear, yet she went the next morning with her Maid, to veiw the noted places of her former nights walk, & at the Closs, inquired who lived there? It was answered Major Weir. *The* honest couple *now rejoycing, that to* Weirs *devotion they never said* Amen. *I know there are some, who precariously assert the unreasonableness of believing such* Visions *and* Apparitions, *but you have made them sufficiently evident from your Relations foregoing. These in all probability, have been a presage of his approaching death, and of the manner of it,* Links *and* Torches *signifying an honourable interrment, which perhaps has been promised to him. There was one* Minister *in the* city, *that could never be perswaded to speak with him in Prison, but no sooner was he dead, but he went to the* Tolbooth, *and called for his* Sister, *who had some remorse, of whom I shall now speak. He told her, that her Brother was burnt, and how he died (though he saw him not execute, as I heard from himself) She believed nothing of it, but after many attestations, she asked* Where his staff Was? *for it seems, she knew that his strength and life lay therein. He told her, it was burnt with him. Whereupon, notwithstanding of her age, she nimbly, and in a furious rage fell on*

her

her knees, uttering words horrible to be remembred. And in rising up, as she was desired, her rageing agony closed with these words. O Sir, I know he is with the Devils, for with them he lived. *She intreated that* Minister *to assist her, and attend her to her death, which at her violent importunity he yeelded unto, though it was not his course to wait upon condemned Persons. What she said in private to himself, he says must die with him. She avouched*, that from her being sixteen years of age, to her fiftieth, her Brother had the incestuous use of her body, and then loathed her for her age. *She was pretty old at this time, and he when he died was about seventy. He asked her*, if ever she was with Child to him? *She declared with great confidence*, he hindred that by means abominable, *which she beginning to relate, the Preacher stopped her. Some bystanders were desirous to hear the rest, but saies he (Gentlemen)* the speculation of this iniquity is in it self to be punished.

In often and returned visits, she was interrogat if she had any hand in her Brothers Devilry? *She declared, but in a passive way, and gave this for an instance.* A fiery Chariot, or Coatch, as she called it, coming

to

to his door, at broad day, a stranger invited him and her to goe visit a friend at Dalkeith, a small town some four miles from Edinburgh. They both entered, and went forward in their visit, at which time (says she) one came and whispered something in his ear, which affected him. They both returned after the same manner, that they had gone out. And Weir going after, to make some visits, told them he had strong apprehensions, that, that day, the Kings Forces were routed at Worcester, which within two or three days was confirmed by the Post. She affirmed that none saw the Coatch, but themselves. The Devil *hath wrought far greater* Farelies *in his time than this.*

She knew much of the inchanted *Staff, for by it he was enabled to pray, to commit* filthinesse, *not to be* named, *yea even to reconcile* Neighbours, *Man and Wife, when at varience. She oft hid it from him, and because without it, he could do nothing, he would threaten and vow to discover her incest, fearing which, she would deliver it again.*

Being asked the cause of her much spinning, which she was famous for? She denyed any assistance from the Devil, but found she had an ex-

extraordinary faculty therein, far above ordinary Spinsters: Yet owned, that when she came home, after her being abroad, she found, there was more yarn on her wheel than she left. And that her Weaver could not make cloath thereof, the yearn breaking or falling from the Loom.

Once there came a stranger to her, while she was at her Wheel, and proposed a way to her to make her rich, for they both lived almost upon Alms. The way was this, Stand up and say, all Crosses and Cares go out of this house. *She answered,* GOD forbid I say that, but let them be welcome when GOD sends them. *After two or three visits more, she asked this stranger,* where she dwelt? *She replyed,* in the Potter-raw, *a street in the Suburbs of that* City, *but finding neither such a house, nor such a woman, I judged, said she, it was the Devil, one of my brothers acquaintance; for I know, he had familiarity with the* Devil.

His poverty minds me of a Wizzard accused and execute in Shetland, *before named, for Witchcraft several years ago, called* Luggie, *to a nick-name, who being a Fisher, had a trick at any time, when hungry at Sea, to cast out his line, and would out of* Neptuns lowest Kitching, bring cliverly up fish well

boiled

boiled and roasted. *And his Comerades by a Natural Courage, would make a merry meal thereof, not questioning who was* Cook. *He had another piece of Art, at any time in the year, or in great storms, to go up to an high hill near his own house, whereupon there was a deep pit, out of which, with his lines he drew up Codlings, or Keeling for his provision, which never man could do but himself. This story is true, being yet to be seen in the* Criminal books *of that Countrey.*

She was asked anent her Parents? She was perswaded her mother was a Witch; for the secretest thing that either I my self, or any of the family could do, when once a mark appeared on her brow, she could tell it them, though done at a distance. Being demanded what sort of mark it was? She answered, I have some such like mark my self, when I please, on my forehead. *Whereupon she offered to take over her head for visible satisfaction. The Minister refusing to behold it, and forbidding any discovery, was earnestly requiested by some Spectators to allow the freedom. He yeelding, she put back her head-dress, and seeming to frown, there was seen* an exact Horse-shoe shaped for nails in her wrinckles. *Terrible enough I assure you to the stoutest beholder.*

In

In the morning before her execution, she told the Minister, she resolved to die with all the shame she could, to expiate (*under Mercy*) her shameful life. *This he understood to be an ingenuous confession of her sins, in opposition to her brothers despair, and desperate silence, to which he did encourage her. At her parting with him, she gave him hearty thanks for his pains; and shaking his hands, (offering to kiss them) she repeated the same words, which he bade her perform. Ascending up the ladder, she spake somewhat confusedly of her sins, of her brother, and his* inchanting-staff; *and with a ghastly countenance, beholding a multitude of Spectators, all wondering, and some weeping, She spake aloud,* There are many here this day, wondering and greeting for me, but alace, few mourns for a broken ——— *At which words, many seemed angry. Some called to her to mind higher Concerns. And I have heard it said, that the* Preacher *declared,* he had much ado to keep a composed countenance. *The Executioner telling about his duty, she prepares to die stark naked: then and not before, were her words relating to shame understood. The Hangman struggled with her, to keep on her cloaths, and she struggled with him to have them off.*

As

At last he was forced to throw her over open-fac'd, which afterwards he covered with a cloath.

So much from the Gentleman, that gave me this Information, to which I shall add, that this is not published with a design to reflect upon men of this, or that Perswasion. Far be it. *The Devil can counterfeit what* Religion *he pleases, and ordinarly a good one.* True Religion *can never suffer any prejudice from a Hypocrite his wearing a* cloak of it, *more than the good Angels can suffer a stain from Satans* transforming himself into an Angel of Light. *The Devil hath his* Laikies, *and* Pages *with CHRISTS Livery upon them. Was not* Judas, *who was but one of the twelve, a vile Hypocrite? It is a wonder where there are a thousand professing CHRIST in a Congregation, that a hundred of them are not as bad. His glistering cloak of Religion dazled all Mens eyes. This was needful,* foul faults must have a fair Cloak to cover them. *The Apostle* Jude *speaks of some, that go after* Sarkos heteras, *which may be understood, not only of that sin mentioned,* Rom. 1. 27. *but of* another sort of flesh, *not to be named.*

He was a demonstration *proving evidently* that there is a GOD; viz. *by the terrours*

and

terrours of his Conscience. It is evident also, there is a Devil, that hurries men on into sin. He had this expression to two Ministers that came to see him in prison; There was no temptation which the Devil could propose to him, but he was capable to accept of it. *It is evident also, there is either an* Explicite *or* Implicite Compact *between some men and the Devil. Horrible sins covered with Religion, bring utter despair at the last. Desperation is Hell in fieri. Some men as well as Devils are tormented before the time. Let us not count the less of Religion, that is made a cloak for covering sin. Let us beware that such a mans fall prove not a neck-break to us; Let us idolize no man for his Profession, or that he is of this or that Perswasion, or of such a Party: Let no man rest in a bare Profession of Religion. Men in compact with the Devil, may be assisted both to Preach and Pray. The Devils servants are well rewarded at the last. Profession and Practise must go together. A Clinking Profession with an unbridled tongue, is a vain Religion. Pure Religion and undefiled before GOD, and the Father, is to visit the Fatherles and the Widows in their affliction; and for a man to keep himself unspotted from the World.*

Major Weir *was burnt between* Edinburgh *and* Leith, *at a place called the* Gallow-lie, *on Thursday* 14. *of* April, 1670.

An Apparition seen in a Dwelling house in *Mary Kings Closs*, in *Edinburgh*.

Sir, Within these few years, there was one T. C, *by profession an* Agent *about the* Session-house, *who about flitting-time was removing his furniture from a lower part of the City to an higher. One in the afore-said Closs seing his Maid on the* Saturday *carrying some light furniture to such a house, asked her,* if she was to dwell in that house. *Yes said she,* for I am hired for this half year. *Her friend told her,* if you live there, I assure you, you will have more Company than your selves. *And after twice or thrice, more going up and down, and several informations anent the business, she was perswaded to tell her* Mistris, she would not tarry a servant in that house, it being haunted with a Spirit or Ghaist, *and gave her the ground of her intelligence.*

The Mistris *informed her* husband, *desiring him to forbear that house, least she might be affrighted, even with* apprehensions. *But he out of a natural courage and fortitude of mind smiled at the* Relation, *and resolved to tarry, lodging there that same very night.*

To

To morrow being the Sabbath-day, *they went both to* Church *in the forenoon. But in the afternoon, he being indisposed, fitted himself for a sleep. His Wife took the* Bible, *and at the head of the* Table *near the* Bed, *resolved to spend the time in reading of the* Holy Scripture, *appointing the* Maid-servant *to go to* Church, *which she did, but came no more to the* Family.

As the Mistris *was reading to her self, she chanced to cast her eye to a little Chamber Door just over against her, where she spyed* the head and face of an old man gray-headed with a gray Beard, looking straight upon her, *the distance being very short. At which sight, she endeavouring to awaken her husband, fell a* sown *and* fainted, *and lay in that posture, till she heard some of her* Neighbours *open their doors, after sermon was ended. Then she told her husband what was done, and what she had seen, the* Apparition *being evanished. He pleaded it was some fancy or delusion of her Senses, and bad her be of good courage.*

After Supper, both being alone, the good-wifes fear still continuing, she built on a large Fire, and went to bed. After a little time, the Good-man *casts his eye toward the Chim-*

ney, *and spyed that same* old-mans-head *in the former place. He told his Wife, who was like to fall into her former passion. He riseth, lighteth a candle, setteth it on the Table, and went to his* Bed *again, encouraging themselves in the Lord, and recommended themselves to* GODS *care and protection. After an hour and more was spent thus, they clearly perceived a* young child, with a coat upon it, hanging near to the old mans head. *At which sight, the* Good-man Tom *flew out of his Bed, and his wife after him. He taking her in his armes kneeled down before the Bed, and with fervent devotion they entreated the Lord to be freed from that temptation. He lighted a second candle, the first being spent, and knocked upon his Neighbours, but getting no answer, they both returned to their Bed, where they both kneeled, and prayed, at excessive fear and sweat being upon them.*

By and by a naked Arm appears in the air, from the elbow downward, and the hand streatched out, as when one man is about to salute another. *He then skipt out of his Bed, and kneeling down begged help from heaven. The* Arm *had now come within its own length to him as it were to shake hands with him. Whereupon he immediatly*

mediatly goes to his Bed again, and at the opening of the Curtain, it offered another salutation to him. *The man and his wife embracing one another through fear, and still eying the* naked Arm, *they prayed the more earnestly. But the Cubit offering to touch him, he was in such a consternation and amazement, that he was as one distracted, but taking some courage from* GOD, *he boldly spake to it after this manner.* In the name of the living GOD, and of our Savior Jesus Christ, tell me why thou troubles my Family? To my knowledge, I never wronged any man, by killing or cheating, but hath lived honestly in the World. If thou hast received any wrong, if I can right thee, I shall do my utmost for thee, but trouble me no more. *Notwithstanding of this, the* Arm *and* hand *came nearer than before, still after a courteous manner, with an offer of acquaintance. They fell to prayer again, both of them being drowned with sweat, and in the mean time they saw* a little Dog come out of that little Room aforenamed, which after a little time looking about, and towards the Bed, and the Naked Arm, composed it self upon a Chair, as it were with its nose in its tail to sleep. *This some-*

what increased their fever. But quickly after, a Cat comes leaping out from the same Room, and in the midst of the hall began to play some little Tricks. Then was the hall full of small little creatures, dancing prettily, unto which none of them could give a name, as having never in nature seen the like.

It is not possible to narrate the hight of Passion, *and* Fear *these two were under, having all these* Apparitions *at once in their eye, which continued a long time. The honest couple went to their knees again within the Bed, there being no standing in the* Floor *of the* Room. *In the time of prayer*, their ears were startled, with a deep, dreadful, and loud groan, as of a strong man dying, at which all the Apparitions and visions at once evanished, and as the honest couple thought, they retired to the little Room, whence they came, and the house was quiet.

After this, they both went hand in hand to the little Room *where the* Drink *stood and refreshed themselves therewith. After they had taken a second draught, the husband said,* my Dear, God hath made me this night to bear, that which would have affrighted

to

to death the ſtouteſt of them all. *The day approaching, they dreſſed themſelves, and made no ſecret of it. But looking back upon what happened, they wondred, that none of them had the wit to open the Door, and to flie from the houſe, which had been eaſier to have done, than to light the firſt* Candle. *But they behoved to undergoe this Trial, having no power to eſcape it. And by this means, the* Good-man *had the courage to dwell in the houſe after till he died: yet would never want ſome* Good-fellows *or others with him, concluding the worſt was over as indeed it was.*

A few weeks after, he on a Sabbath *day went with his wife to* Carſtorfin, *a Village two miles from* Edinburgh, *to hear* Sermon. *In the evening he took ſome refreſhment there, at a publick Inns: and ſteping to the Door, to eaſe nature, he was inſtantly ſurpriſed with a vehement* Shivering *and* trembling *in all his joynts. Coming from the end of the aforeſaid* Village, *with a purpoſe to come home,* he was accompanied with ſome crows flying above him, and almoſt keeping pace with him, til he came to *Portsburgh*, a part of the ſuburbs of the City, Where they left him, and returned to their own lodging. *Theſe* Crows (*my dear ſays he*) do prognoſ-

tick

tick that I must die shortly. *He fell sick of a pain in his head, with an excessive vaiking. But before I go further on in this narration, I must make a visit to the Countrey.*

A Gentle-man *near* Tranent *or in it, a town about seven miles from* Edinburgh, *whose* Agent *this man was, in managing his Law affairs, and keeped his Papers for that effect, had a singular kindness for* Thomas, *as he had for him. This* Gentleman *being in Bed one morning with his Wife, his Nurse and a Child laying in a* truckle Bed *near them, the* Nurse *was affrighted with something like a* cloud moving up and down the Room, but not shaped as such. *She called to her* Master, *and his* Wife, *and awakned them. He seing the* Cloud figured *like a man, nimbly skipt over the Bed, and drew his sword. And going to Bed again, laved it by his side, and recommended the* Family to God. For a time it continued in the forementioned dark form, but anone they all saw perfectly the body of a man, walking up and down. *The* Gentleman *behaved himself more like a* Christian, *than a* combatant. *At last this* Apparition looked him fully and perfectly in the face, and stood by him with a ghaistly and Pale countenance

At

At which the Gentleman with great courrage said to the Spectre, what art thou? Art thou my dear Friend *Thomas Coltheart?* for so was the Agent called. Art thou dead my friend? Tell me, if thou hast any commission to me from Almighty God, tell it me and it shall be welcome? The Ghost held up its hand three times, waving and shaking it towards him, and immediarly disappeared. *This was done about the very hour (as was guessed) of the* Agents *death.*

The Sunday *after his death, among many accompanying his* Corps *to the* common burial place, *some of the* Town Ministers *were there, and by chance a friend of his, thanked one of them for his attendence: and said (sir)* it was a pity, that some of you saw him not before he died. *The* Minister asked him, if any remarkable thing was the cause of his sickness? *So much was told, as gave the* Minister *ground to make a visit to the* Widow, *who made him very welcome with many tears in her eyes. After she had composed her self, he prayed. Prayer being ended, she began the fore-related* story, *and told it from the beginning. But when she came to the* Dogs part, she telling him,

that

that he was just now sitting upon the Chair, where the Dog lay asleeping, *the* Minister *rises up, and taking the Mistris by the hand;* come (said he) if I have seen his Chair: in the name of almighty God, I will see his Chamber too; *and so went in to see the little* Room *from which the* Apparitions *came, and to which they returned, in which* Room *she gave the* Minister *an account of what followed the Dog. In the mean time a* Gentleman *came in, whom she knew by his voice, and running to him with great fervor, they embraced one another affectionatly with tears. To make an end, this stranger was the* Gentleman, *to whom the* Ghost *of the deceased husband appeared, about* Tranent, *the very hour, when he was expiring at* Edinburgh. *He told likewise, that, that morning the* Ghost *appeared to him, he was resolved to attend the* Duke of Lauderdaile *from* Lithingtoun *to* Edinburgh, *but this* Apparition *discomposing his* Wife, *he could not. But with his first conveniency, (he told her) he had come in, to see her, and get an account of his papers, being touched with what he saw at his house.* These things coming to the Duke of Lauderdails ears, *as remarkable Stories, he called for that* Minister, *and had the same account*

of

of the Particulars, *before many of the Nobility narrated to him,*

An Apparition of a deceased Wife to her husband, at *Edinburgh.*

SIr, *That which I narrated to you the other day, I have now sent it under my hand, as a thing very certain and sure. I knew a* servant Maid *that served a* Gentlewoman *in the* Old Provosts Closs, *as they call it, who was married to a* Butcher *called* Iohn Richy *about twelve years agoe. She lived about five years with him, and bore him four Children, and then died. Within a few dayes after her burial, he went in suit of a* young Woman, *courting her for Marriage. He had a* Comerade *of the same trade, to whom he revealed his* Intention, *& desired him to meet at such a house, near to the* Court of Guard, down some Closs or other, *that he might see his* new Mistriss. *The appointment is keeped. The* two Lovers sat down together on a Bed-side, and the Comerade sat opposit to them, there being a table between them, and a Window or shot at the head of the Room, that gave them light. The Closs or Wynd was

narrow

narrow to which they had a sight. And while the two, are dallying together in the Bed, the other smiling at them, behold while this man is casting his eye about the room, he perceived distinctly the body and face of the dead wife, in her dead cloaths, looking towards them from an opposit window. At which, this man, his Comerade, rose up affrighted, saying to the other, *John* whats that? Whereupon all stood up looking, and saw perfectly the buried woman, lifting up her hands (*as appeared*) to take the dead dress from her head, but could not reach it. The man threw her out of his Arms, with a purpose to be gone quickly. But his Comerade vowed he would not stir, till he get some thing to comfort his heart. They got a little Brandy, and then went away, not without wondering and fear. *Upon this the man took sickness for three or four days, and his* Comerade *coming to give him a visit, counseled him to delay, or wholly to desist from that purpose of marriage. But affection would not suffer him to forbear, and though not fully recovered of his* Frenzie, *he made a new address to his* Mistris. But while he is putting on his shooes, his dead wife

appears

appears again in her ordinary habit, and crossing the Room in his sight, says, John will you not come to me? and with that evanished. *Upon this, he took sickness again, and called for his* Comerade, *and told him of this* second Apparition, *who most freely intreated him to desist, or at least to delay. His sickness increasing, he died. About which time he spake of a* third visit his wife gave him, blaming him, as if he had too soon forgotten her. *But did not tell it distinctly, and therefore his* Comerade *could not be positive in it. He was buried within a moneth of his wifes decease.*

One of the Ministers *of* Edinburgh, *who had been acquaint in the house, where she served, hearing some* Whisper *of the* Apparition, *sent a servant secretly to call for the mans* Comerade, *who gave him a just and true narration of all which I have written. Adding, that he having seen the* Vision *first; some told him,* he would quickly die, *but he is yet living in the town a Flesher, the* Minister *having married him to two Wives since. The deceast wifes name was* Helen Brown. *I intended to have published another Relation anent the devils coming in the night-time, and knocked three several times at such a mans door; but I was desired to forbear.*

Hav-

Having no kindness for the *Cartesian Philosophy*, I must fall upon it in the close, as I did in the beginning. I will not name nor cite the Author, that maintains the following Blasphemous Opinions, tho *I* may. 1. That there is an *infinit intelligible extension*, which is GOD, in which we see all Bodies. 2. This Author makes CHRIST, the *Eternal Word*, speak in the quality of a *Cartesian Philosopher*. 3. He destroyes altogether the *Providence of GOD*. 4. He sayes that GOD hath not made *all things for his own Glory*. 5. That it was necessar that all men should be *Sinners*, that there might be a *diversity of Glory*. 6. Works done without *Grace* are *good-works*. 7. GOD is not the Author of *every good thing*, that is in us. 8. He destroyes the *Authority of the Scripture*, and exposes it to be despised by the *profane*. 9. The *thoughts of Jesus Christ* are the occasional Causes of the distribution of Grace. 10. GOD could have created Spirits from *all Eternity*. 11. All Creatures are full of *Jesus Christ*. 12. He ruins the *nature of sin*, by the *Idea*, which he gives of *Liberty*. 13. That *Liberty* is not *essential to Spirits*. 14. A man transported by his *passion*, doth not sin. 15. Every Habit or Passion, or Temperament, which we cannot overcome doth make the most ugly and Enormous Actions, to be no sins. And thence, Sodomy, Incest, Murder, Adultery, Rebellion, Witchcraft, are no sins, *if they be habitual*. These are but a few of his Blasphemous and Atheistical Opinions. This *Philosophy* would please some now adayes very well, that habituate themselves in murder, in murdering some in their Lodgings, and others on the Kings high-way, as is most unchristianly done by some! *O dementia! Huccine rerum venimus!*

F I N I S.